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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

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American Board of Commissioners for Foreign Missions.

LETTER FROM DR. ANDERSON.—No. 3.

BATTICOTTA, CEYLON, MAY 26, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

Dear Brethren:—I believe I have not been remiss in writing to you on the peculiar subjects of our mission; but the pressure of business has left me little ability to write for publication. I have regretted this; for there are many things which I should have been glad to communicate for the information of our brethren and friends in Christ Jesus, scattered over our happy land. But it was impossible to do that, and not leave something else undone which, at the time, seemed of paramount importance. This is as true of Mr. Thompson as of myself. A pressure of duty has been upon us since landing in India, such as we never experienced for any long time before.

At the close of our conference with the Madura mission, we assisted in the ordination of Winfrid, the first native pastor in that field, as you have already been informed; and then, on the first of March, we took palankeen for Negapatam, on our way to Ceylon. The distance from Madura to that port is one hundred and seventy-five miles; and all the way there is an excellent road, the result of British enterprise. Our route was through Trichinopoly; and from the top of its famous rock we had a view of a cultivated plain extending on all sides to the horizon. At the foot of it we worshiped, on the Sabbath, in one of Schwartz's churches, where Mr. Thompson's ear detected German strains lingering in the music. The missionary is now an Englishman, of the Propagation Society, whom we have occasion to remember with respect. Tanjore, a name familiar to me as household words, lay also on our way, and we spent two days there. Mr. Pope, brother to the missionary at Trichinopoly, has charge of this station, under the Propagation Society, and gave us much valuable information. Schwartz's monument, erected by his pupil, the Rajah, is in the Company's church within the Fort, not now in use; but his mortal remains were buried in the mission church, a mile or more distant. Of

course there are interesting associations connected with the grave of such a man. He was a missionary of the highest order. But his missionary plans have not proved successful; and it is doubtless for our instruction that the causes of their failure have at length become apparent. This Christian village, where natives had liberty to build on mission lands, now containing some eight hundred souls, does not encourage the repetition of such experiments. But Schwartz's great error (perhaps a necessary one in those days) was the allowance of *caste* among the Christians. It was a great evil; and the resolute endeavors of Mr. Pope to root it out from among his people, for the past four years, have almost deprived him for a time of native helpers. He has found it, he told us, almost like commencing his mission anew.

This journey completed nine hundred miles of palankeen traveling in India. Such traveling is done chiefly in the night; and we have generally slept enough on the road to be able to spend the day in writing. Our palankeens were transferred at Negapatam to the small quarter-deck of a native brig bound to Colombo, and, having been lashed to the deck on either side, were our cabins from Friday evening till Monday noon, April 2, when we had the pleasure of landing on the coast of Jaffna, within a couple of miles of Tillipally. Our attendant plucked a dry ola leaf, scratched upon it the fact of our arrival, and sent it off by a messenger. It was the first Monday in the month, and we knew that Mr. Meigs must be attending the missionary prayer meeting at Batticotta. But the means of conveyance soon came, and we were driving over a perfect road, through palmyra groves and paddy fields, to the venerable mission house. In the early evening, Mr. Meigs returned, and gave us a most cordial welcome; and soon afterward the brethren Spaulding, Lord and Burnell came, the last bringing the much desired letters which were awaiting us from kindred and friends. How much there is sometimes crowded into moments of existence! Our home for the night was at Oodooville, where we had the pleasure of greeting the revered Mrs. Spaulding, with Miss Agnew, the valued teacher in the boarding school. The next day we saw most of the brethren, and fully arranged our plan for visiting all the stations.

This laborious but agreeable service occupied somewhat more than a fortnight; and, the preliminaries being at length all arranged, the special meeting of the mission began on Wednesday, April 25, and was not brought to a close till May 22. The meeting of the Mahratta missions occupied sixteen days; so did that of the Madura mission; the Ceylon meeting was held twenty days. Two other days, meanwhile, were devoted to meetings with native Christians, chiefly for conference on the subject of caste; and one was given to a united prayer meeting of missionaries laboring in this province, which proved to be a very interesting occasion; Episcopalians, Wesleyans, Presbyterians, and Congregationalists uniting with one heart to pray for the world's conversion.

At the meeting with the native brethren, above referred to, they put forth a declaration, which is their own, with some necessary help; and since the meeting, I understand, ninety-eight males, church members, have subscribed their names to it, including all the leading minds in the native churches. It is as follows: "We, the undersigned, do solemnly pledge ourselves and affirm, that we will wholly renounce in ourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love; and that we will not object to eating any kind of food on account of the caste of the person or persons by whom it is cooked, or offered to us."

We were ready to think that our cup of blessedness could not be more full than it was at the close of each of the two protracted meetings on the continent. But here it is running over. We came to Ceylon, as you know, with expectations of missionary problems hard of solution, and practical views among our brethren not easily harmonized. In both respects we have been most happily disappointed. Our visit was evidently at the right time, and we cannot doubt that we were sent of the Lord, to aid our brethren at a critical juncture in their mission, when past successes and all their experience required a re-adjustment of their working system. At the opening of their meeting we stated, with all possible frankness, what seemed to us to be the actual position of their work in its more important relations, and what modifications appeared to be desirable. We were pleased to see, as the meeting advanced, that most of the changes suggested by us were but an expression of the views of the mission. The tendency of mind in our brethren, under the pressure of experience, was all in the same direction with our own; and after the facts had been so arranged as to bring out their actual relations to each other,—a thing easily done,—no protracted or earnest argumentation was needful. So far as I know, the results that have been embodied in some twenty reports, are sustained by the unanimous voice of the mission. The English language, which has acquired an alarming ascendency in the native mind as a means of acquiring wealth, is to be thrown entirely out of our station schools, out of our female boarding school, and out of our Batticotta seminary; even should it be expedient, for this and other reasons, to suspend the seminary for a year or two. The length of residence and the number of scholars in the two seminaries are to be reduced. The village school system, besides becoming wholly vernacular, is to be composed in part of Christian schools; and the whole is to be raised in character, and to aim more than ever at self-support and self-propagation. What is perhaps more important than all else, a beginning is to be made, *and has been made*, in organizing village churches, and ordaining native village pastors. The printing establishment, somewhat reduced, is to be sold to native Christians; or, if that plan should fail, it is to be placed under their superintendence, with a view to its taking root in the native Christian soil; and our printer is expected to remove to the Madura mission, with the intention of occupying one of their six new and desirable station districts.

It is among the great mercies in our visit to this part of the world, that we have been permitted by our gracious Lord to assist in ordaining the first in the series of native pastors in each of our three principal India fields, the Mahratta, Madura, and Ceylon. I wrote you concerning the first, and Mr. Thompson wrote concerning the second. I will now briefly speak of the third.

This ordination was on Thursday, the 24th of May, at Karadive, an island five miles from Batticotta, and within the district assigned to Mr. Howland. Eight men and women, residing there, were dismissed the Sabbath previous by the Batticotta church, to form this new church. Some of them were once proud Vellalas; and two were from the degraded, outcast Pariahs; but all now one in Christ Jesus. The mission had delegated the organizing of this church and the ordaining of its pastor to a committee of five, with the understanding that the Deputation should assist. It was matter of joy to us all, that on this committee was Mr. Meigs, a member of the first company of missionaries which arrived in 1816, and Mr. Spaulding, who came with the first reinforcement in the year 1820. I did not wonder that one of these respected fathers of the mission gave utterance in his prayer to the exclamation of old Simeon, "Lord, now lettest thou thy servant depart in peace." It was a day of historical interest, long to be remembered. The pastor elect bears the cherished

name of Cornelius. Though not born in the province, and but little conversant with the English language, and though there were native preachers of much longer standing, he has labored there acceptably for some time, and is of good report among the people for piety and zeal. His call of God, to lead the way in this new form of our work among this people, was undoubted. One of the two deacons elected was Paul, of pariah origin, but, with his wife, among the most excellent of the company. The heathen are said to be much incensed at seeing her presume to dress with Christian modesty, and seat herself on the same mat with her fellow-Christians. I was pained to see that Cornelius and Mr. Howland both had some difficulty in bringing them forward to occupy their appropriate places among their brethren and sisters in Christ. This was partly in consequence of their diffidence, partly from fear of the heathen. The sermon was preached by Mr. Meigs; the ordaining prayer was by Mr. Spaulding; the charge by myself; the right hand of fellowship by Mr. Thompson; and the address to the people by Mr. Howland. This last was very touching. "My children," he said, "can you leave me? These are *my* children. Why do you leave me? Who leads you away?" More he said in the same strain. Paul wept, and all were moved. It was the voice of their old shepherd; but, notwithstanding this, he was most hearty in the arrangement; and that they all knew. It belongs to this movement for village churches and village pastors, that the people shall do what they can, though it be very little, towards the support of their pastors. A promise to this effect entered into the written call to Winfrid, at Mallangkinerû, in the Madura District. Mr. Howland dwelt strongly on this duty; and it was pleasing to hear afterwards that this view gave increased interest to the movement in the minds of the native Christians, convened from other parts of the province of Jaffna.

The day following was a fitting termination of our official intercourse with the respected and beloved brethren of this mission. Early in their special meeting, they unanimously voted to dissolve their ecclesiastical body, as unnecessarily complicating their system, and to do all their missionary work hereafter by means of their simple missionary organization. This would leave the native churches to develope themselves wholly distinct, and give the mission great advantages as an originating and presiding agency. But, inasmuch as the missionary body was to stand thus separated from the native churches, the desire was awakened that a church might be formed of the missionaries and their families. Such a church was actually formed thirty-nine years ago by the first company; of which but a single member now remains on the ground. It was resolved to organize the new church on the same Confession and Covenant with the old. On Friday last it devolved on me, in view of my long connection with the mission as Secretary, to propose the Confession and Covenant for adoption to the eighteen members of the mission, and to preach a sermon; after which Mr. Thompson and myself administered the Lord's Supper to this truly missionary church. A more heavenly season I certainly never enjoyed, and scarcely expect to enjoy, this side of the "better land." As I looked around on the devoted band, it was with a strong confidence that their names were all written in the Lamb's book of life.

I am, Dear Brethren, as ever, most truly yours,

R. ANDERSON.

INTELLIGENCE FROM THE MISSIONS.

Strong's Island.

LETTER FROM MR. PIERSON.

It will be remembered that Mr. and Mrs. Pierson sailed in November last for the Sandwich Islands, in the expectation of proceeding thence to Strong's Island by the first opportunity. It was not till May 24, however, that they were able to obtain a passage. Then, by the kind interposition of their heavenly Father, they went forward to their destination.

An unexpected Intervention.

The circumstances in relation to their securing a passage are mentioned by Mr. Pierson, under date of May 22. After speaking of the detention at Honolulu, which might have been protracted indefinitely, he says:

In conversation with a man a few days since, I happened to ask him if he knew of any opportunity by which we could reach Strong's Island during the summer. He replied that there was a vessel in port, engaged in sperm-whaling and procuring cocoa-nut oil; and as the Kingsmill Group is the region for the oil, possibly he would cruise beyond for whales, and so touch at Strong's Island. Upon this suggestion, I went to see the captain, and asked him where he intended to cruise. He replied, "Among the Kingsmill Islands." I inquired if he would visit the Caroline Islands. He said, "No." I told him that I wished to find a vessel that would go to Strong's Island. He said that he was not going into that region. He said that the best he could do would be to take me to the Kingsmill Islands and leave me there; and probably in a few months I should find a passage to Strong's Island.

He then turned, and looked at me very closely, and asked, "In what capacity do you go?" I replied, "As a missionary." He looked at me very seriously for a minute or more, without saying a word; after which he said, "I have a mind to take you to Strong's Island; for I love the missionary work. I want missionaries to be placed on every island in the ocean; and I am willing to do what I can for the cause. Whalers have been a curse to these islands long enough; and I am determined to do what I can for their good, so as to have righteousness and justice established upon them." After talking with him some time, he said that if we were disposed to take a passage with him, and cruise along through the Kingsmill and Radick groups, stopping at some ten or twelve or more of these islands, he would take us to Strong's Island; but it would be three or four months before we should arrive at the end of our journey.

Captain Handy has been visiting these islands regularly for about seventeen years for cocoa-nut oil, has become well acquainted with many of the natives, and understands the languages to a certain extent. Indeed, he had lived upon one of the islands for several months. He is very desirous to have missionaries settle upon both these groups of islands, especially upon Radick's and Ralick's chain. There are no foreigners residing upon them; and we might preoccupy the ground, and so avoid many difficulties that come from wicked foreigners who have gained influence before the arrival of missionaries. These chains of islands are both under one king; and all speak one language. The Radick and Ralick chains compose Marshall's group of islands. They lie near together, and contain at least fifty thousand inhabitants. He says this is one of the most interesting places in the world for a mission.

After conferring with the Directors of the Hawaiian Missionary Society, Mr. Pierson was advised to engage a passage with Captain Handy. Continuing his narrative, he writes as follows:

Mr. Damon and myself called upon the captain immediately, but he said that he could not do anything without first consulting his officers. He took us on board, and summoned the mates and steward to the cabin, and told them that there was "a great talk on shore, and some people wanted to put missionaries on board for the islands." The first mate said, "I for one am glad of it. We need a missionary among us; and I am willing to take them." Another said, "Whalers have done so much evil to the people on those islands, that I will do anything I can for their good. I like the plan; and I want the mission-

aries to go with us." The other said that he was very much pleased with the proposition. And the steward said that nothing should be wanting on his part to make us comfortable. Arrangements were then made for our passage. The captain said that he would give me his state-room ; and the first mate said that he would give his to the native helper, who is to go with us.

Hope for the Pacific.

The missionary brethren were so much interested in Captain Handy's views, in regard to a mission on Kingsmill and Radick's Islands, that they invited him to meet them, and give them more definite information. To this he cheerfully assented, and brought his chart along, and gave them a very full description of that part of the seas, the state of society, the manners and customs of the people on the different islands. All were very much interested in his account, and felt convinced that the time had come when these islands ought to be occupied by missionaries. We are filled with joy that our blessed Lord and Savior has provided such a favorable opportunity for us to explore lands, that have never hitherto been visited by a missionary.

Our brethren at the Sandwich Islands already call for reinforcements, that the Micronesian mission may be enlarged, as the emergency may demand.

Choctaws.

ANNUAL REPORT.

REPORTS have been received from five of the stations among the Choctaws, the substance of which will be found below. It will be seen that the Lord has been pleased, as in past years, to bestow his favor upon this people. To his name be all the praise !

Stockbridge.

Mr. Byington is permitted to report an accession of twenty to the membership of his church, during the year under review. This is the most important fact which he has to record. Contributions have been made to different objects by the people under his care ; only sixty-one dollars, however, are known to have taken this direction.

The boarding school has enjoyed a year of prosperity. The whole number of persons who have received instruction, is thirty-seven. Nine of these, however, are day pupils. It is believed that all the children have been carefully taught and kindly cared for; and the Choctaws are supposed to be satisfied with the management of the institution.

Yazoo Creek.

This station has been vacant since the departure of Mr. Boing, who had leave from the committee to return to the north. The people of his charge have forwarded a request that another may be sent, who shall become their missionary. They make their appeal in the following language : "Well. We sit together with a purpose to write and present words not many. The thing we have considered, is from men not many seated together. Notwithstanding this, we believe that they who humbly think toward the Father above, and seek any thing from him, though there be only one or two, there are things which are surely proper for them to seek. This being so, there are here a few of us belonging to the church, who have a desire to obey the Father above, and thus stand and go on till we die Now in this place, to the extent of ten miles from it all around, there is no minister of the gospel." "Our minds are united. We have determined to write and lay our situation before our brethren. And then if one should have mercy on us, and come to reside among us, we the red people who never reside in any thing of a good house, will be willing, as soon as he shall come, to make and set up a house like one of our own, in which he may reside, and teach the people the gospel. Yet we believe, if it shall be so that our Father above shall not think that these our thoughts shall be accomplished, then nothing will be done. So we set our names to that which we have considered." The signers of this petition are Atihi, a captain, Onahochabi, a ruling elder, and a number of church members, male and female. This "call" has been placed in the hands of Mr. C. C. Torrey, and he has accepted the same. It is expected that he will be ordained in September; and he will probably proceed to the Choctaw nation in October.

Wheelock.

For the first part of the year, the labors of Mr. Edwards were similar to those of the previous year. A few months since, however, the health of his wife made it necessary for him to visit the north. Six different preaching places are embraced in his field; but he receives valuable assistance in dispensing the word from his native brethren. The number admitted to the church for the first time is thirty-one. Contributions to the amount of sixty-six dollars have been reported to the Missionary House.

The Wheelock boarding school has been continued. The whole number of pupils in attendance was thirty-four; and the average attendance

was thirty-two. It is supposed that this useful institution is as prosperous and efficient as it has ever been. Five Saturday and Sabbath schools are in operation.

Mount Zion, an out-station under the care of Rev. Pliny Fisk, is still blessed by the God of missions. This Choctaw brother reports an addition of thirty-two, within the past year, to the church of which he is an overseer. It is pleasant to record facts of such a character.

Pine Ridge.

The labors of Mr. Kingsbury are divided between Doaksville and Wilmington, the former being quite near to Pine Ridge, and the latter thirty-five miles distant therefrom. It is at this last named place that the Mayhew people assemble for public worship. The number who have professed their faith in the Lord Jesus Christ, at both points, is nine. The following contributions are reported from Pine Ridge:—for domestic missions, $38; for foreign missions, $200; for congregational purposes, $217; for miscellaneous purposes, $108; besides $33 for other objects.

The average attendance in the boarding school has been thirty, the largest number reported being thirty-two. "We think that the progress and deportment of the pupils," Mr. Kingsbury writes, "has been unsually good." The chief of the district, and a number of others, were present at the close of the school for the long vacation, on the 12th of July. They appeared to be well satisfied with the condition of this interesting semiuary. The friends of the Board will have learned already that the Lord has blessed some of the pupils with the quickening influences of his Holy Spirit.

Lenox.

The report from this station is highly gratifying. Twenty-nine have been admitted to Christian fellowship during the year; and there are others who are looking forward to the enjoyment of the same privilege. Dr. Hobbs has eight preaching places, besides the station, the average distance of which from his house is eighteen miles. He is assisted in his work by pious Choctaws. One of his native brethren, a young man of large promise, has died within the year; but he left a pleasing testimony to the power of divine grace.

The Choctaws in this part of the nation give unmistakable proofs that they are advancing in civilization. They have erected three houses of worship recently; temperance meetings are well attended, the number of persons pledged to total abstinence being two hundred and twelve; there has been no lawsuit in Dr. Hobbs's field since he went to Lenox; nor has he seen a single case of intoxication. For such a people, surely, here is hope. And the friends of the red man will be glad to learn that the births decidedly outnumber the deaths.

The school has enjoyed remarkable prosperity. The number of pupils reported is forty-seven; and the average attendance has beeu forty. The general deportment aud progress of the children has surpassed the highest expectations of Mrs. Hobbs, who has of late sustained the entire burden of instruction. She greatly needs an assistant.

The brother at Lenox is frequently cheered by tokens of the divine blessing. "The general good attendance at the several preaching places," he says, "and the earnest heed given to the Word, with the constant accessions to the church, give us a pleasing assurance that our labor is not wholly in vain in the Lord." He had just received, at the date of this report, "good news" from Salem, one of his out-posts. "One of the principal meu, a trustee of the school, and a light-horseman, says in a letter dated June 18, 'I have this day begun to pray; and I mean to continue as long as I live. I have thought about it a long time. I am now made your brother. I am glad to tell you.'" He is a firm, efficient man, in whom the people have confidence. It is hoped that this is but the beginning of a good work at Salem.

Cherokees.

ANNUAL REPORT.

From only two of the stations under the care of this mission have reports been received. It is known, however, that no important event has occurred at Dwight or Fairfield.

Park Hill.

Mr. Worcester reports an average attendance of eighty persons on the Sabbath; the number present at a funeral, however, was more than three hundred. There has been an accession of four to the church, three of them being pupils in the female seminary. It is hoped that others from this institution will hereafter profess their faith in the Lord Jesus Christ. The monthly concert contributions for the year have amounted to $93,37.

The school continued to be popular and prosperous, as long as Miss Hall was able to retain her place as its teacher. But as she was obliged to return to her friends, on account of the state of her health, it was thought best to give the use of the school-house to Miss Foreman, a daughter of Rev. S. Foreman, and a member of the Park Hill church, with a view to her teaching a subscription school. She has more than twenty scholars, and is believed to be successful in her endeavors.

The cause of temperance in the part of the nation in which Park Hill is situated, Mr. Worcester says, wears "a somewhat brightening aspect." "At the annual meeting of the Tahlequah District Temperance Society, held in our meeting-house in April, which proved to be quite interesting, fifty-seven names were affixed to the pledge. And at an adjourned meeting, held about fifteen miles from here on the 13th of June, many people attended, several effective addresses were made, particularly by Cherokees in their own language, and one hundred and three names were added"

More than a million of pages have issued from the press at Park Hill. Most of the printing has been in Cherokee; a part, however, has been in the Creek; and the Cherokee Almanac, as usual, was in Cherokee and English.

Lee's Creek.

The church at this station consists of twelve members, two of whom have made a profession of their faith in Christ since July 1, 1854. There are also three candidates for a place among the people of God. No contributions to benevolent objects are reported. There has been very great difficulty in obtaining food for the body, owing to the long continued drought; and the Cherokees have generally felt that they had but little money to expend in other ways. "Parents, when asked why they did not send their children to school, have replied, 'We have nothing to give them to eat.'" It is gratifying to know, however, that this state of things is passing away.

Mrs Ranney has taught the school sixteen weeks. "There has been good order, and for the most part very rapid progress in learning. Those who attended regularly, have shown as much capacity for learning, to say the least, as children ordinarily do in New England." The whole number of pupils reported is thirty-three; but the average has scarcely equaled sixteen.

There are some discouragements connected with the missionary work at Lee's Creek, as in other places. But there are encouragements also, Mr. Ranney thinks. "The influence of the station and the church," he says, "is increasing constantly, if we can judge correctly from what we see and hear. Facts are coming to our knowledge, which it would be unwise to report, that go to prove this."

Dakotas.

ANNUAL REPORT.

THE labors of this mission have been carried forward, during the year, in accordance with the plan indicated in the Herald for September, 1854. Lac qui-parle has been abandoned. Mr. Riggs resides at New Hope, a station which he has commenced three miles from Yellow Medicine.

Incidents of the Year.

It was not till late in the autumn that Mr. Riggs began to preach regularly in Dakota at the new station. Since that time, however, the attendance has been as large as it could well be, with his limited accommodations. A small chapel is to be erected soon; and it is gratifying to know that a few Indian young men have subscribed with great liberality for this object. A week-day prayer meeting is well attended.

Dr. Williamson reports favorably in regard to his Dakota service. The station at New Hope is nearer than Yellow Medicine to a portion of his people; and hence some may be expected to go there in future. Still he has thirty or forty to listen to him on the Sabbath; and the number is increasing. Other meetings, however, are in a languishing state.

The whole number of church members, at present connected with this mission, is forty-two. Within the past year two adults have received baptism, and one person has been relieved from a sentence of suspension. Nothing is said specifically in regard to the consistency and devotedness of these professed followers of Christ. They have many temptations to encounter; but some, it is believed, are advancing in the divine life.

Schools have been taught at both stations. The whole number of Indian children who have received instruction at Yellow Medicine, is fifty-five; but the average attendance has been only thirteen. This fact shows that the subject of education is not duly appreciated. At New Hope a small boarding school is to be opened, when the necessary buildings shall have been completed. It is hoped that this will quicken the zeal of parents for the improvement of their offspring.

In regard to industry and habits of life, there is some progress. The following extract from Mr. Williamson's report, however, will show what difficulties these Indians have to contend with: "The men evince much more willingness to engage in agricultural labor; but they are much impeded by the want of proper implements to work with, though these have been promised by our government, but are not yet furnished. Since you were here, five log cabins have been built near their field; and more would have been built, if the Indians could have got the logs hauled. Scarcity of seed, as well as of tools to work with, and a long continued drought, have all had an influence to prevent them from planting as much as they otherwise would. Still they have planted much more than ever before in this neighborhood. Their large field on the high

prairie, ever since it was plowed this spring, has been so dry, and still is, that it is very doubtful whether anything planted in it will grow; and consequently a considerable part of it is not planted. Even in the low grounds, near the river, they have to dig deep to find sufficient moisture to bring up the corn. Some of them carry water from the river to water it. In consequence of suffering much from hunger, some of them begin to feel discouraged at the long drought, as this not only retards the growth of whatever is planted, but in consequence of it the birds and worms destroy much of what comes up. I still hope we may have rain shortly; and if we do, I think we may still have good crops of corn, potatoes, and turnips, which are our main dependence." Mr. Riggs mentions similar obstacles to the improvement of the Indians near his station.

Ojibwas.

ANNUAL REPORT.

THE Crow Wing Station was relinquished last autumn. Mr. Hall removed to Sauk Rapids, Minnesota Territory, where he is laboring as a home missionary; and Mr. Pulsifer joined Mr. Wheeler at Bad River. Only one station, therefore, is noticed in the present report.

Bad River.

Our brethren write with unusual cheerfulness; for they feel that they are witnesses of a very decided improvement among the people for whom they labor. "A greater number of Indians remained near us during the past winter than usual," Mr. Wheeler says; "and more have planted this spring than ever before. The mass of the people feel an increased interest in the cultivation of the soil, and are becoming more industrious, enterprising, provident, and settled in their habits." Nor is this all. "We are happy to add," the same brother writes, "that we have noticed a marked change for the better in regard to temperance. We have not seen an Indian drunk here for more than two years. That many of the people love 'fire water,' I have no doubt; and we know that some drink it, off from the reservation; but it is evident that they are greatly restrained in the use of this the greatest foe of the red man. We hope the reform will be permanent; but time will show. It is perhaps too much to expect that there will be no drawback. When we consider the facilities for obtaining ardent spirits, with the pernicious influence and example of many white men in the country, we rejoice with trembling; and yet hope that there are many who are fully determined to put away the intoxicating cup."

A school has been kept at La Pointe during eight weeks, with an average attendance of thirty-one. The school at Bad River has had an average of twenty-two pupils. There is altogether too little interest taken in the subject of education by the Ojibwas. None but the "Christian party" wish to have their children instructed; and some even of these utterly neglect their duty in this regard. But a favorable change is looked for in coming years.

Passing to another topic of special importance, Mr. Wheeler says: "Our meetings upon the Sabbath, and during the week, have generally been well attended. The number uniformly present has been much larger during the past year than at any former period. We think that on the part of many there has been progress in Christian knowledge; on the part of a few there has been an honest desire to know and obey the truth; and some have been led to embrace it. One woman was received to the church by profession last March; and her two children were baptized. Another woman is expected to join us at our next communion season. One of the three chiefs, of whom I wrote to you as having come over to the 'Christian party,' I think gives increasing evidence of being a sincere inquirer after the truth. He meets with a good deal of opposition from his heathen relatives; but he remains firm. He is now sick; but instead of calling for the conjurors, he sends to us for medicine; and he wishes us to read to him the word of God and pray with him. Quite a number have also come off from the ranks of heathenism, and have joined the 'Christian party.' They attend our meetings somewhat regularly; but for the most part they are the mere hearers of the Word. We consider them a hopeful class, however, because they consider themselves committed to our cause. They are pleased to see us when we visit them; and they listen with interest to our instructions."

It is with some reason, therefore, that this same missionary brother says: "All things considered, we think this mission never had more encouragement to labor for the spread of the gospel among this people than it has at the present time."

Senecas.

ANNUAL REPORT.

THE missionaries of the Board among the Senecas still confine their labors to two reservations, Cattaraugus and Alleghany. Though there are four stations upon these reservations, there are but two churches.

Cattaraugus Reservation.

Some changes of a painful character have occurred in the Cattaraugus church. Eighteen of

its members have left their brethren and sisters, six of whom are understood to have connected themselves with the Methodists, while twelve have joined the Baptists. It will be inferred, perhaps, that the process by which this result has been brought about, may have proved a severe trial to our missionary brethren. This is doubtless true. The Board has great reason for thankfulness, however, in the fact that its efforts to make known the gospel of Christ have seldom been affected unfavorably by the spirit of proselytism. Five church members have finished their probationary course within the past year One of these was a white man, who had been taken prisoner when a child in one of Brandt's expeditions into Penusylvania. Another was Deacon Henry Two-guns, respecting whom Mr. Wright says : " The friends of missions may well feel that the fruit of their labor, in the single instance of this man, would be a glorious reward for all their sacrifices to furnish the Senecas with the gospel, had nothing else been accomplished." Only one person has been received into Christian fellowship. The contributions to different objects have amounted to about one hundred and fifty dollars.

The schools, it is believed, are conducted with efficiency and success. The teachers have given themselves to their work with laudable zeal; and their labors are in some measure appreciated by the Senecas. At the Lower Station the statistics are supposed to be nearly the same as they were last year. In the three schools connected with the Upper Station, the average attendance has been seventy-five, while the teacher's books show that twice this number have been enrolled. A school was taught by Daniel Webster Pierce in a pagan neighborhood, from October to April, " quite successfully."

The report in regard to general improvement is favorable. The following statement is hopeful and suggestive : " We are permitted to record, as in past years, a constant advance in industry; and to us it seems peculiarly encouraging, that a much larger than the ordinary proportion of it is devoted to agricultural pursuits. This is partly attributable to the high prices of grain and provisions, leading all to realize the importance of raising their own supplies, and partly to juster views of the ultimate bearing of this sort of labor upon national and individual prosperity. As illustrative of the spirit of progress, it may be stated that our farmers seek to avail themselves of the modern improvements in agricultural tools. I have before noticed the introduction of cultivators, sowing-machines, horse rakes, &c. This year some of our young men have procured one of Ketchum's Mowing and Reaping Machines, which is a step in advance of the whites in this immediate vicinity. More attention is paid to gardening and to the cultivation of flowers and shrubbery. The number of acres under cultivation is supposed to be very much greater than it ever was before; and the care and attention bestowed upon the growing crops, on the average, probably equal those of the middling class of farmers among the whites, and in some instances the advantage is greatly in favor of the Senecas."

Another extract from Mr. Wright's communication will be read with interest. It is as follows: " A few days ago, an Indian came to me with the inquiry, whether it would not be a good thing to have a lightning-rod erected upon his house. On being answered in the affirmative, in case every thing should be properly arranged, he said, 'Well, I have hired a man to come and put up one this afternoon; and perhaps you would like to get your buildings protected also?' I procured the conductors; and it seems worthy of note, as a providential interposition, that the next day after the connection was completed, by carrying the rod into the water in the stratum of gravel beneath our buildings, a violent thunder storm came upon us, that was so low as to strike in many places in the vicinity; and a stream of lightning was seen by our neighbors across the way to descend each of our conductors, at the same time that a pine stump near the house was badly shivered. It is not improbable, therefore, that God made use of the spirit of progress among our people to preserve us from the foreseen thunderbolt; for, although I had always regarded our situation as more than ordinarily exposed, I had given up the expectation of finding suitable conductors in this vicinity; and I had not thought of it for a long time, when the Indian spoke to me on the subject."

The passage of a prohibitory law by the State legislature has diminished the supply of intoxicating drinks. Previous to this, intemperance had very much abated; and now it is very seldom that an Indian is seen drunk. There is also, apparently, much less gambling than formerly. As industry increases, these vices diminish; though nothing short of the thorough prevalence of Christianity can be expected to root them out entirely.

Alleghany Reservation.

The past year has proved a season of trial and perplexity to the missionary laborers upon this reservation. There seemed to be at one time a good deal of religious interest; and a few have made a profession of their faith in Christ; but there is reason to fear that the result, on the whole, is not just such as was to be desired.

It may be well, in this place, to publish two paragraphs from a letter of Mr. Bliss, dated May 4. As introductory to the most important statements in his communication, he says: " At Old Town a majority of the heads of families are members of the church; and their children have been baptized in infancy, and taught regu-

larly, in the day school and Sabbath school, by those who have taken unwearied pains to infuse a knowledge of the word of God and correct moral principles into their minds. They have been trained to a constant attendance on the public worship of God. The influence of Christian missions, which has borne steadily upon them for a quarter of a century, is now yielding the peaceable fruits of righteousness. In some respects, indeed, the state of society in Old Town is unlike that of any other settlement of Senecas. Remote from the places of pagan worship, and separate from the contamination of a daily intercourse with its adherents, the young probably know but little more of heathen superstitions than the white people in the surrounding settlements. Taught to reverence God, his word, his day, his servants, and institutions, they regard Christianity as the only true religion; and they consider a connection with the church as an honor and a duty."

Having presented this general view of the lower part of the reservation, Mr. Bliss proceeds as follows: "With so much respect for Christianity, and an increased spiritual interest during the previous summer, the people were ready, old and young, to come together at the announcement of a protracted effort in the month of September last. At that time the missionaries from Cattaraugus, with their wives, and several members of the church there, came and spent nearly a week. Finding our little sanctuary full of attentive hearers, the Word was spoken with animation from day to day, and apparently with a divine influence. Besides the discourses of the missionaries, several animating and effective addresses were made by the native brethren. One address in particular from N. T. Strong, Esq, a member of the Cattaraugus church, in which he lamented the misdirection of his talents in years past, was heard with thrilling interest. The Sabbath, 'the last great day of the feast,' was no ordinary occasion. A discriminating and impressive sermon was delivered in the morning by Mr. Wright from the text, 'If any man love not our Lord Jesus Christ, let him be anathema, maranatha.' While Mr. Hall gave his farewell address in the afternoon, I presume there were few eyes in the crowded audience that did not shed a sympathizing tear. The licensure of Mr. James Pierce as a native preacher, with an appropriate address from Mr. Hall, added to the interest of the occasion. The Lord's Supper was administered by Messrs. Gleason and Potter, addresses of a highly animating character having been previously made. The meeting was harmonious and refreshing."

The whole number admitted to the Alleghany church by profession, within the past year, is nineteen; but fears are expressed that a portion of these have not in reality experienced the renewing and transforming grace of God. On the other hand, some of the older members have failed to adorn the doctrine of God their Savior.

But the most painful feature in the communications from this reservation has been a historical notice, from time to time, of certain unbrotherly and hurtful movements, whereby thirty-three members of the church under the care of our missionaries have been drawn away to another denomination. Such persistent and aggressive proselytism, it is believed, the Board has never before encountered.

There are two schools connected with Lower Alleghany. One of these is a boarding school, the number of Indian children in which has been twenty-eight, the average attendance reported being twenty. The statistics of the Old Town school are the same as the foregoing. Mr. Potter has three schools under his care, the whole number of pupils in which has been about sixty, while the average number has been thirty-six. He represents these schools as being "as prosperous as heretofore."

Tuscaroras.

ANNUAL REPORT.

THE communications from this mission have no marked characteristics. The Indians among whom our friends are laboring, appear to be gradually advancing in knowledge and civilization. In many respects, they will sustain a favorable comparison with the population around them.

Tuscarora.

The routine of missionary service at this station has not changed materially during the year under review. The preaching of the Word has not been altogether in vain. Four have made a public profession of their faith in Christ; and the present number of Indian communicants is eighty-five. Death has made severe inroads upon the church; and an aged man, John Mount Pleasant, is mentioned among its deceased members. "In his last sickness, his mind was calm and spiritual. His message to sinners was, 'Repent;' to Christians it was, 'Love the brethren.'"

A small day-school has been sustained during the entire year. The number of pupils reported is only twenty-one; but these, it is probable, have attended with more than usual regularity. The friends of missions will be glad to know that this school has been sustained without any appropriation from the Board. Mr. Rockwood has also received nearly one hundred dollars towards his own support. The monthly concert contributions have amounted to sixteen dollars.

To illustrate the progress of this people in civilization, it is stated that they have obtained a law from the legislature of New York, which requires the Tuscaroras, when duly notified, to work on their roads. There is also said to be a decided improvement in the houses and barns recently erected. One family has fitted up two rooms with good carpets and suitable furniture Two-horse carriages are beginning to make their appearance on the Reservation. "These are samples," Mr. Rockwood says, "of what might be adduced to show that the Indians are advancing."

Mount Hope.

The boarding school has been kept in operation throughout the year. The present number of pupils is fourteen. These are acquiring the English language "with a good degree of facility," besides attending to various studies that will prepare them, with the divine blessing, for happiness and usefulness. They commit portions of the Bible and hymns to memory; and the "good seed," it is hoped, will hereafter spring up and bear much fruit to the praise of redeeming grace. A number of day scholars also receive instruction at the same place. Indeed, the whole number who have been enrolled as pupils during the year, is fifty-four; the average attendance, however, was only twenty-four. In respect to capacity for acquiring knowledge, the Indian children are found to be equal to those of white families. Though their progress is slow, the fact is easily accounted for.

Armenians.

STATION REPORTS.

AT the meeting of the Armenian mission, held in May last, reports were submitted from the different stations, in order that a general idea might be formed of the work which the Lord was doing in that vast field. These documents have been sent to the Missionary House, and an abstract of them will be given in this place. Those who desire the establishment of Christ's kingdom in all the earth, can hardly fail to be interested in this review.

Constantinople.

The report from this station was written by one "whose praise is in the gospel throughout all the churches;" and the reader will have but little difficulty in detecting its parentage. It contains a historical survey of the work of missions in one of the great centres of evangelical activity and influence. May the Lord add his blessing more and more!

Trials and Joys.

After a brief but appropriate reference to the afflictions which have come upon the families at Constantinople, the following language is used:

Of the departed we cherish the tenderest recollections. Their very names are precious, and their memory is most fragrant. And we bear them record, that according to their power, "yea and beyond their power," they labored with us in the good work, and "loved not their lives unto the death." Nor do we feel that we are far separated from them, even now; but are still one mission, one family, one church.

"They sing the Lamb in hymns above,
And we in hymns below."

The Lord's eye is, indeed, in a very special manner upon this whole country, and "the pillars of heaven tremble, and are astonished at his reproof." "He looketh upon the earth, and it trembleth; he toucheth the hills, and they smoke." The last vial of his wrath has been poured into the air; and tempests and earthquakes, "fire and vapor, stormy winds," are all "fulfilling his word." His eye is upon the allied powers, and upon their proud and haughty foes; and his eye is most evidently upon ourselves and upon our work. In all the great movements and changes now taking place, it seems to be a part of his wise plan to humble the pride of man, and to bring down his high and lofty looks, in order that in this terrible conflict of the nations he alone may be exalted, and that all the praise and glory may be his.

And as to ourselves, who are, in a much higher sense than human policy can comprehend, the cause of all this fearful strife, and who are specially concerned in its results; we, no less than the embattled hosts on the heights of Sevastapol, have been "minished and brought low." And it was not a chance that happened to us; but it is our own Father's hand that has done it all. He hath weakened our strength in the way, and shortened our days, in order that in our weakness, as we would hope, his own power and grace may be the more seen and felt and acknowledged by the churches and by ourselves.

But whatever else God has taken from us, his Holy Spirit he has not taken. And although men abroad may not have regarded his mighty voice, as he has spoken to them "in the fire," or "in the earthquake," or in the terribly "great and strong wind," or in the almost unparalleled sufferings and melting away of mighty armies by the breath of the Almighty; yet in smaller circles and nearer

home he has been heard in the whispers of his love, and in the still small voice of patient Christian instruction. In our own hearts, in our schools and congregations, we have had manifest tokens of his presence and power. Of the children of our own families, three have joined the mission church; and a fourth would have been of their number, had she not gone, as we trust, to join "the church of the first-born, which are written in heaven." To the native Protestant church at Pera, nine have been added; to the church at Hass-keuy, eight; and to the church in Constantinople, nineteen; making thirty-nine in all. Six of these were from the female boarding school, including one who had recently left; and six also were from the Bebek seminary, including one who had recently left.

Labors in the City.

This report next presents a sketch of the missionary work, as it is carried on in the capital. Upon the death of Mrs. Everett, it appears, the instruction and government of the female boarding school devolved, in a great measure, upon Miss West. The number of pupils, however, was at once reduced to twenty-five by dismissing ten of the youngest, some of whom may be received again. In July, 1854, seven of the more advanced pupils left the school, nearly all of whom had completed the regular course of study, and given evidence of a change of heart. Since the commencement of the present year, there has been much seriousness in this institution; some who have never before manifested an interest in spiritual things, have been led to see their lost condition; and several are indulging a trembling hope that they are now the friends of Christ. In other respects, the state of the school seems to be very satisfactory.

Mr. Hamlin gives a full and gratifying account of the male seminary. Five young men, he says, have been licensed to preach the gospel, and sent forth to Adrianople, Kessab, Cesarea, Sivas, and Diarbekir. A sixth has gone to Tocat, that he may teach in the seminary recently established there to train young men for the ministry; and it is expected that he also will receive licensure at an early day. Two others are engaged as teachers in Hass-keuy and Demirdesh, making eight in all who have entered the missionary work. Fewer have left the institution to engage in secular pursuits than might have been anticipated, from the high wages offered in almost every department of labor. No one, indeed, has gone away for such a purpose, unless he had finished his course, or there were other circumstances which justified the step. Many of the graduates of the institution are now interpreters in connection with the British army; and they have done much to improve the physical condition of the Protestant community in Constantinople by finding employment for them. Every individual, willing and able to work, has now the means of a sure and comfortable subsistence. The present number of Armenian students is forty. A theological class of six should be formed this autumn; but for it there is at present no teacher. The death of Mr. Benjamin made the removal of Mr. Riggs from the seminary necessary; and this change has closed the Greek department, and for the present put an end to the theological instruction. Four of the Greeks, the most promising of the number, have gone to Athens to pursue their theological studies with Mr. King. It is hoped that they will become faithful and able ministers of the Word. They will be sustained by the Turkish Missions Aid Society. Another of the Greeks is a teacher in Demirdesh, and may hereafter join his classmates at Athens. Of the others, one is going to America to study medicine; and the rest have become interpreters. The labors of the pupils, in making known the way of salvation, cannot be described at length.

Pera, formerly the head-quarters of our operations in Constantinople, and where for some years, indeed, the missionary families were obliged to reside, is now, for the first time since the commencement of the mission, without any of our American brethren. They are permitted to reside in other places, where they can be more among the people. Pastor Simon, however, still resides and preaches in Pera. The Greek service at this point is still continued; but no increase of numbers or of interest in the congregation can be reported. Mr. Constantinides, who alternated with Mr. Benjamin in conducting this service, has only occasional help from Mr. Riggs.

At Scutari, a large suburb of the city, and containing nearly two thousand Armenian houses, it has not been practicable to hold a single meeting during the year, much less to make any arrangements for a permanent service. But several of our native brethren live there, some of them with their families; and now, amidst the changes effected by the presence of so many of the English, with their English habits, hospitals, and funerals, now emphatically is the time to go up and possess the land. Nearly ten thousand English soldiers lie under the sods of Scutari. Psamatia, a distant but important section of the city, which the missionaries attempted to occupy for several years, they have relinquished entirely, "being altogether too feeble to think of holding it longer." A service on the Sabbath was kept up for some time by young men from Bebek; but, even before they had finished their studies, they responded to the loud calls that came from

our brethren in the interior, and hastened to their relief.

The issues of the press have been scattered abroad with greater activity and efficiency than at any former period. More than twenty thousand volumes and tracts have been sent into the interior; and this is the more remarkable and encouraging, from the fact that they have all been ordered. And those who profess the dominant religion of the country, have purchased more Bibles and religious books from the depository during the past year, than during all the previous years of its existence. "The stagnant waters begin to be stirred up; and it would not be strange if living waters should soon begin to flow among this people. Indeed, we are expecting this; and we do not anticipate any very serious commotion from it at the capital."

Progress in other Places.

Nicomedia has been deprived of its pastor since the last annual meeting. On account of difficulties of too long standing to be easily healed, he was dismissed in February; and the church is now left "as sheep having no shepherd." Pastor Harootun has for the present gone to Smyrna to assist Mr. Ladd; and he has it in contemplation to go to Adana, being earnestly called thither by the Aintab station. The little congregation of believers at Baghchejùk still lives and thrives, although it has never had a pastor, and although the mission have been able to supply the pulpit only two Sabbaths during the year. No church has yet been organized there, because of inability to attend to it. Pastor Hohannes continues his labors at Adabazar without interruption; and the church is in a prosperous state. The labors of Pastor Sdepan in Broosa have been interrupted by terrible earthquakes. Most of the Pro estants, and many others, have fled from the place. It will be recollected that their house of worship was burnt last year. Having been nearly rebuilt of brick, it was much injured by the earthquake in February, and completely destroyed by the one in April! Six pious women, once members of the female boarding-school, have married and live in that city; and the church is intelligent, united, happy and prosperous. "But Broosa, reckoned the third or fourth city of the kingdom, —Broosa, the former glory and the ancient capital of the Ottoman Empire,—Broosa, with all its mosques and mausoleums, its famous baths and khans, is now in ruins. God hath arisen 'to shake terribly the earth'; and 'for fear of the Lord, and for the glory of his majesty,' the mightiest are afraid, and all that can flee, hasten away."

Pastor Mùgùrdich is much blessed at Rodosto. A place of worship has been purchased and paid for, without expense to the Board. The congregation has increased; and the enemy is alarmed. "In fact, there has arisen 'no small stir about that way,' the effect of which has been to spread the work.

No church has yet been organized at Adrianople; nor has any missionary been able to visit that important city; but the native brother there, one of the six young men who left Bebek at the call of duty, is much encouraged in his labors. At Kutahya, which was full of opposition to the truth, considerable interest has recently been awakened in its favor; and a member of the Broosa church has spent a few months in that place.

Other Operations in the Capital.

The following extract from this report will be read with peculiar satisfaction.

It would be ungrateful in us not to allude to the increase of evangelical truth at Constantinople, through various agencies with which we are only incidentally connected. Benjamin Barker, Esq., for more than thirty years the agent of the British and Foreign Bible Society, now makes this city his head-quarters, so important has it become as the grand theatre of his operations. Rev. Mr. Righter, agent of the American Bible Society, is also here, and finds full employment in doing much which we should otherwise be obliged to do, and much also which would otherwise be left undone. A Bible depository and a reading room have been opened in the principal street of Pera, which give promise of great usefulness, and for the establishment of which liberal contributions were made by foreign residents.

At the Dutch chapel, on Sabbath mornings, a French service has been commenced of a truly evangelical character, and under auspices the most favorable. There is also an evangelical service in Italian every Sabbath morning.

Our intercourse with the chaplain of the English embassy, with the chaplain of the Prussian embassy, and with the missionaries of the Free Scotch Church and the London Jews Society, is of the most fraternal kind; and we feel that their labors, no less than our own, are all tending to the same desired consummation. The clerical meetings, composed of chaplains, ministers, missionaries of all denominations, are still interesting, and have an important bearing on our work. At the occasional union prayer meetings, whether for the descent of the Holy Spirit, or in behalf of the perishing at Sevastapol, our chapel is

always full; and these seasons are not only precious to our own souls, but they increase greatly the power of Christian unity and Christian doctrine in the place.

The recent formation at Constantinople of a branch of the Evangelical Alliance is worthy of notice; for, though we were already so evangelically united as hardly to need the form of an organization for ourselves, this external bond, in such a place and at such a time, cannot but have an influence for good. There is in union a power not easily resisted. And many things, which the missionary could not well report even to his own society, the Evangelical Alliance can fearlessly report to the whole world.

Smyrna.

The church of Smyrna has been scattered most of the year, as before; but the family at Magnesia, which contains three of its members, has recently returned to the city. One Armenian family has also been added to the Protestant community during the year. The average English congregation has been about thirty; the native congregation is smaller. In October, Mr. Ladd organized a church at Thyatira, consisting of five Greeks; but as this interesting event is already known, it will suffice to refer to it here. "We deeply regret," this brother says, "that the only spiritual teacher whom we have been able to send to aid the brethren there, is an Armenian native helper, who went thither in August. A native preacher is much needed; but we could not procure one. A Protestant school has also been greatly needed for a long time; but we have no suitable teacher. So urgent has the case become, and so desirous are the Armenians that a school should be opened, that we have concluded to have our present helper commence one, though unaccustomed to teaching, and continue it until a better arrangement can be made."

Aintab.

As a number of out-stations are dependent upon Aintab, the report from this place consists of two parts, operations at home, and operations elsewhere. These will be described briefly in their order.

Home Operations.

The material parts of this document which relate to the station, will be found below.

We reported our plan for a theological school last year; and we now rejoice to say that we have been in a measure able to realize it. In September, 1854, the course of instruction was commenced; and it has since been continued regularly by the members of the station. The first class consists of five men; but one of them has been much detained from study by his office as the civil head of the Protestants. The rest will probably finish their course by the end of this year, and be ready to go forth as pastors of our native churches. The second class has four members; but we have not been able to keep them all here at the same time, the exigences of the out-stations demanding their presence. We have not been able to form a third class; we have some promising young men in our schools, however, who will probably be accepted in future. These two classes have been instructed in English, geography, introduction to the New Testament, exegesis, theology, and sermonizing It is found to be a most delightful labor to teach these active and inquiring minds.

In reviewing the state of our work for the year, we regret that we cannot report a copious outpouring of the Holy Spirit; but there has been no decided work of grace in our church. We have not seen numbers asking what they must do to be saved; nor has it been a year of unusual disturbance and care. Still we have reason to think that a few have been born again; and certain members of the church, we believe, have grown in grace, some of our theological pupils, indeed, to a very cheering degree. The number added to the church by profession is thirty-four, making our entire membership one hundred and forty-one.

The congregation has increased; so that on one Sabbath nine hundred persons were counted, and on another, of no special interest, we had thirteen hundred, great and small. But this is not a fair index of an average audience, which we do not place above six hundred for the year. One peculiarity, in comparison with the previous year, is the frequent appearance of new faces in our assembly. In August quite a movement was made toward us, which resulted in the addition of fifty or more to our number. Since the church was opened, we have found some men of standing ready to join us; and the Armenians have lately become zealous to reclaim Protestants, and have begun persecution anew; either of which we regard as hopeful signs. The Sabbath school is well attended, the average number present having been one hundred and twenty-one; and it is believed to be as orderly and well behaved as most schools in America. We have three day schools supported in whole or in part by our-

selves; and there is one private school. They contain in all three hundred and ten scholars. The number of readers among the women is steadily increasing.

The contributions for mission purposes have not been as great as in former years, no effort having been made in that direction in consequence of the call for aid in building the church. To this latter object our people have paid this year $328, having previously given more than $100; and about $200 more are pledged. There have been also given for foreign missions, $15.14; by the women for benevolence, $23.52; by the men for wheat, $40; by the church for the poor, $16; by the church for schools, $36. No less than eighteen different persons have been employed as colporters or helpers in Killis, Kessab, Marash, Oorfa, Adana, Birijik, Diarbekir, and Bytias.

Out-stations.

The operations of our Aintab brethren at other points are next reviewed.

One year ago, the Protestants of Kessab had just been visited with a severe persecution; but after a long proceeding before the new mejlis in Aleppo, by the testimony of the Governor of Kessab, they were perfectly successful; and they have received the indemnification for their losses which the Governor assessed. This triumph had an effect not only upon Kessab, but also upon many in Aleppo who became cognizant of the circumstances. The Roman Catholics of the last named city engaged in an enterprise at Kessab last summer. Some of the Armenians of the latter place went to Aleppo, and, receiving great promises from the Romanists, joined their church. A priest was sent to Kessab; and some thirty houses were persuaded to become his followers. In three months, however, about fifteen went back to the old church; and now we learn that a spirit of blindness has seized the priest, and he has denied the authority of the Bible. The number belonging to the Protestant community, great and small, is estimated at three hundred and twenty. There are two schools at Kessab, one for boys and one for girls, supported almost entirely by the people, and containing together fifty scholars, an increase of twenty within the year.

Less than one hour from Kessab is the village of Ekiz Olook, containing some eighty souls. All the houses but two have become Protestant during the year. This has been accomplished in part by the labors of a poor but pious woman of Kessab, who has spent a part of the year there; though she has been aided, of course, by visits from our helper. There is a school of fifteen scholars in this village. Nearer Antioch is a village, called Bytias, which we have been providentially induced to occupy the present year. A young man from that place heard Mr. Schneider in Kessab, and afterwards, coming to Aintab, interested us so much in himself and his village that a colporter was sent thither. He has a school of ten children; and six men have become open Protestants. At Antioch, also, from which Bytias is only four hours distant, there are four open Protestants. A helper from Aintab has just been sent thither to labor for the spread of the gospel in this ancient city, in which "the disciples were called Christians first."

Early in the year an unfortunate difference arose between our helper and one of the church members at Killis; but the difficulty was finally settled; and the community has since been in a united state. Eight individuals have been added to the community; and three members have been received into the church. The audience has considerably increased, averaging fifty at least, while seventy or eighty are not unfrequently present. The school has a very efficient teacher, and numbers forty-five scholars. We have much hope for this place, if a good pastor can be settled over the "little flock."

Oorfa has been subject to sad reverses. Early in the year a troublesome persecution broke out, from which seventeen persons fled to Aintab, where they still remain. The audience in this way was much diminished; but it has since increased to more than its former number, and there are not a few signs of a good work there; but the place needs the presence of a missionary. We feel very strongly the necessity of this; and we trust that our hopes, which have seemed so near to being realized, are not to be disappointed. If a missionary could reside there, a church of at least four male members would be immediately organized from those of whose piety we are well satisfied; and a congregation of forty would at once attend upon his preaching. It is a most encouraging field.

Birijik does not present a very large field; but it has been cultivated with some degree of success, and the truth is making some progress. There were sev-

eral cases of family persecution for the truth's sake, during the winter, one father disinheriting his son because he became a Protestant, and a wife endeavoring to kill herself because her husband persisted in attending a Protestant meeting. But the father afterwards became himself convinced of the truth, and the wife has consented to live with her husband.

Adana has had the benefit of native agency for about two years and a half; and the truth has made encouraging progress. There are twenty or more open male Protestants; and several times that number have heard the gospel, and become intellectually convinced of its truth. There is a school of twenty-two children, taught by a very interesting young man, who gives good evidence of piety, and desires to be trained at Aintab for the ministry. On the 1st of May, 1855, a church of five male members, one of whom was formerly a Jew of Constantinople and had been there baptized, was organized. Adana is situated upon a plain, one hundred and twenty miles in length and forty in breadth, very fertile and very populous. Sis, which is the residence of the Armenian Catholics, is only two days distant in one direction; and Tarsus, the birth-place of Paul, is only six hours in another. The river upon which Adana is built, about the size of the Connecticut, is navigated as far as Adana by sailing vessels from the sea; and one could easily go by a sailing vessel from Adana to the sea, and thence to a port two hours from Kessab, in from twenty-four to forty-eight hours. Thus a missionary residing in Adana during the cool weather, might readily, if necessary, escape to the mountain air of Kessab during the summer months, where he would have a delightfully interesting and encouraging field of labor, while enjoying a pleasant, invigorating summer retreat. We think Adana should be made at once a station.

Marash has been reckoned heretofore among the out-posts of Aintab; but it has now become a regular station. A communication from one of the brethren there will be found on a subsequent page.

Cesarea.

This station was formally occupied on the 16th of June, 1854. Messrs. Farnsworth and Ball, in presenting their first annual report, feel that they have much occasion for gratitude to Him who has watched over them and blessed them to the present hour. In speaking of the attention which has been given to the Word, they say: "Owing to various causes, our congregation was very small during September. Since that time we have had a steady and permanent growth. One of our church members is a brother-in-law of the high priest; and most of the additions have been from among his relatives, including a servant of that dignitary. On the first of January, our chapel was filled to overflowing. At that time two members were received into the church, one by letter, and one by profession. At the beginning of Lent we opened another room; and on the second Sabbath this was filled, there being one hundred present. On that day six were added to the church. Our Sabbath services are preaching at eleven o'clock, Bible classes immediately after, and preaching again at three. In the evening we have one or two meetings at the houses of some of the brethren, at which a few are usually present, who do not attend during the day. The weekly lecture on Wednesday afternoon is well attended. After this meeting the brethren spend a short time in consultation about the work, when they select some one as a special subject of prayer. Our Sabbath congregation for the first three months of the year averaged sixty-eight; and the attendance on our weekly lecture averaged thirty-six. Our community numbers about forty."

Other facts are presented in the following statement: "Baron Hagop took charge of our school in November; since which time it has increased. Through the influence of the priests some of the pupils left for a season; but most have since returned. At present there are fifty scholars, but some of them are quite irregular. In November we opened a book-stall; but very few have the courage to visit it. Though it has not equaled our expectations, we consider it a valuable auxiliary. The book most sought after is the New Testament; but we have had no copies of it for months. We have had but one colporter laboring for four months. Recently we have employed three more; and we hope soon to double the number."

A brief reference is made to the wants of other places. At Yuzgat the prospect is thought to be better for a spiritual movement than it was at Cesarea one year ago. A colporter who has been to Evkere lately, "reports favorably." A few of the inhabitants of Moondjoosoon are "inquiring;" and one is "rejoicing in hope." There is some encouragement at Everek, especially among the Mohammedans. The people of Nigdeh are very desirous to have an evangelical brother reside among them. Most of the Christians in that village are Greeks.

Sivas.

The August Herald contained a letter from Mr. Parsons, in respect to this station; and his report

adds but little to the information already in the possession of the friends of missions. In reference to the Protestant community at Sivas, he makes the following statement: "It was formally organized about two years ago. Hitherto efforts have been made from time to time, and in different ways, to molest our friends; but at present they have a 'good report' among both Armenians and Mussulmans. The integrity and uprightness of their general conduct prove that the truth is on their side, their 'enemies themselves being judges.' It is, surely, not too much to hope that through the blessing of God on the faithful preaching of the gospel, many will become members, not of the Protestant community merely, but 'of the household of faith,' children of God and heirs of heaven.'"

Tocat.

The report from this station is decidedly cheering in its character. A tolerably correct idea of the work which is going forward at Tocat will be obtained from the perusal of the following narrative.

We have most of the time been overrun with company. Turks, Jews, Armenians, Greeks, have all been attracted by the novelty of our modes of life, &c.; and it is presumed that the greater part of the population of Tocat, men, women, and children, have visited our premises. The women chiefly came by groups; and we have counted as many as one hundred and twenty individuals in one day. All the women belonging to the Armeno-Catholic community, we were told, called in different companies in a single day. It is true, they were brought to us by curiosity; but we felt that, as long as we were necessarily disturbed in our home by the hammer and the saw of our workmen, we had nothing better to do than to wait upon these people. And many opportunities were improved for explaining our principles, as well as for showing the liberality of our spirit.

Owing to the pressure of business at home, we have been able to visit but little among the people. Many have expressed their regrets; which encourages us to believe that there is much preparation for the reception of the truth. There is quite a general impression that our doctrines are true; which leads most of our opponents to avoid all discussion. It has, indeed, come to this, that when any preacher attempts to deliver a sermon in the old style, the thinness of the audience, with various broad hints, induces him to relinquish the task. No one is listened to with interest but Emanuel Vartabed; and all the people crowd to hear him. This man was a student in a convent near the city, at the time of Mr. Van Lennep's former visit, ten years ago. They had several interviews. The young man showed a sincere and thoroughly awakened mind, and was even then free from superstition, and appeared to feel the power of eternal things. He was subsequently cast into prison for his religious opinions. But he held out so tenaciously that the clergy and chief men of the Armenians thought he could be kept in their church only by giving him an office. They made him a Vartabed; and while he preaches in the church, he sets forth with clearness, as we are told, the evangelical doctrines. But he fears secession, as he has not the faith to trust himself to God, and is loth to relinquish the respect of the people by adopting the opprobrious epithet of Protestant; though many even now apply it to him.

We have had some interesting cases of religious interest, which we have not time to relate. One of them, however, we will state briefly. It is that of a young man, related to many of the most influential Armenians in the place. His mother is a widow; and his uncle, quite wealthy, is the image manufacturer of the place. He formerly followed so earnestly the practices of the Armenian church, and had his head so full of the legends of the saints, that he ran away from home, and started on foot to go to Van to enter a monastery of great reputed sanctity; but he was overtaken at Sivas, and brought back to his parents. He subsequently became enlightened; but the idea of abandoning his mother, grand-mother, and little brother, was extremely painful, and prevented his joining the Protestants, though it could not stop his avowal of his sentiments, which procured him many a flogging from the ghostly authorities of the church. But after a time his mother began to sympathize with him. They often prayed and read the New Testament together, and she consented to their separation. His little brother also began to call himself one of the hated sect. Every effort was made to deter him from joining us. His uncle, who is childless, was to make him his sole heir, and teach him his lucrative trade; and he was to receive a monthly stipend from the Ishkhans of the city, to defray his expenses as a student, wherever he chose to go. In order to separate himself from his people, he must leave his house, which opened upon the court of the church. So he sat up one night, watching the lights in the priest's lodg-

ings until midnight, when they were all extinguished; and then, taking his effects upon his back, he issued forth, and went to the door of a Protestant, who had promised to receive him. He knocked long and in vain, and returned home with a heavy heart. But his mother succeeded in unfastening an old door opening from the stable upon a back street; and thence he made his exit, as he said, "from the pit into the light and liberty of truth." He has since become a pupil of our school, and shows respectable talents, as well as acquirements.

Our congregation, which was composed of twenty-five or thirty hearers when we came, now ranges between fifty and seventy-five. They are the most earnestly attentive people we have ever preached to. Our Protestant community numbers forty-five souls. We sometimes have Greeks present; for nearly every Greek in Tocat understands the Armenian language, as do also many of the Turks. Some of the latter, however, complain that we do not preach in Turkish, as they desire to attend; and, indeed, some of them have already attended. There is here, as in many places in the empire, a very favorable impression among the Mussulmans respecting our doctrines. Many of them, such as the Cadi, and others of influence and wealth, openly declare that the truth is with us, and that all the Armenians will shortly become Protestants. They say that our chapel was made too small; but they add that we shall shortly be able to lay claim to the largest of the Armenian churches. We are also on a good footing with many of the Jews, who show us great friendliness, in spite of our occasional discussions with them. They are not numerous, however, numbering but forty houses.

The formation of a church at Tocat has been already announced in the Herald. Ten were admitted to it in November by profession; and two others have been received since that time in the same way. The whole number of communicants is fifteen.

Marsovan.

The reverses at this station were fully set forth in a letter of Mr. Powers, published in the June Herald. Since his return to Trebizond in November, Marsovan has been occupied by Baron Zenope, a native helper from Constantinople, who has labored zealously and faithfully, in the midst of very untoward circumstances, for the spiritual good of the church and people; and it is believed that he has not labored wholly in vain.

Trebizond.

The most important parts of the report from this station are contained in the following extract.

With slight exceptions, peace and harmony have been enjoyed; and the ordinary means of grace have been attended with regularity and seriousness. The doctrines and duties of religion are better understood and practiced than heretofore. Still it must be acknowledged that throughout the year, among the members of the church, there has been a want of spirituality, fervor of devotion, and lively interest in divine things. To this result, the excitement growing out of the war, the increased expense of living, together with the suspension of all meetings for religious purposes in the evening, because of occasional disturbances in the city, may have contributed. We have greatly felt the need of the special influences of the Spirit, not only for the conversion of sinners, but for the religious prosperity of the church. Some mercy drops have fallen upon us, however, for which we would be unfeignedly grateful.

During the past winter, the usual missionary labors have been performed, and not without some tokens of the divine blessing on the formal and informal preaching of the Word. The females especially, for whose benefit two weekly religious meetings have been held by Mrs. Powers, have exhibited more than usual interest. The death of a lad about fifteen years old, in February, was by the divine blessing made a means of increased seriousness on the part of some. The older scholars in the school, of which the lad was one, seemed particularly impressed with the importance of making preparation for death; and it is hoped that these impressions will not entirely wear off. The mother of this boy, who for a year or more had been thought near the kingdom of heaven, a sister and two other girls, now give evidence of a change of heart. These four, together with the wife of the school teacher who came recently from Nicodemia, were admitted to the privileges of the church on the first Sabbath of May, 1855, making the whole number of persons received from the first twenty-eight, all of whom came in by profession, except one. Of the male members, however, three have died, and are now receiving the end of their faith, we doubt not, even the salvation of their souls; three have been dismissed to other churches; three have been excommunicated, one of whom, however, on

giving satisfactory evidence of repentance, was afterwards admitted to another church; and three others, as also one woman, are temporarily absent from the city, leaving but fifteen as the present resident number, and nineteen as the whole number connected with the church.

There is increased facility of intercourse between our people and the Armenians proper. Free discussions with the priests and people, on religious subjects, are of constant occurrence; but it must be acknowledged that these discussions do not seem to result in much present good. Worldly mindedness and a careless indifference on the subject of personal piety, greatly impede the progress of the gospel.

Our school has suffered for two years from the ill health of the teacher, and the difficulty of finding a suitable person to take his place. We have at length secured the services of a former pupil of the Bebek seminary, for some years a teacher at Nicomedia, who promises well. The school has already assumed a character for order, regularity, and attention to study, which are very encouraging; and we regard it as an important instrumentality. Three of the older girls have become pious; and all are imbibing a knowledge of those truths and principles which will lead them, we trust, to repentance and faith in the Lord Jesus Christ.

Erzroom.

The report from this distant and exposed station is much more favorable than was anticipated. There is "some progress" in that region, "which is, indeed, wonderful, in the existing state of the country." The light is continually increasing; and the number who are intellectually convinced of the truth of Protestantism, is all the while becoming larger. Even the "apostates," heretofore mentioned, confess that they have acted foolishly, as well as wickedly, in forsaking the missionaries; and some of them manifest a disposition to return. "But no very decided progressive movement," the brethren say, "can be hoped for, so long as the Russians are expected to take this region. It is confidently believed that they will soon attempt to come here; and it is thought that the probability of their succeeding is much greater than it was last year, as the present and prospective centre of operations of the allies is now understood; and it is well known that their available forces are needed in the Crimea."

There is an earnest plea, however, for more laborers. "Moosh, with its twenty-five thousand Armenians, among whom the good work has already commenced, there being between twenty and thirty persuaded of the truth of Protestantism, needs two missionaries. It is true that during the past year there has been a severe persecution there; and the leading Protestant has been obliged to flee to Khanoos; but this, we may expect, would soon pass away, were it supplied with American missionaries." Bitlis and Van are also mentioned, with their strong claims upon the church of Christ. Even Kars and Baiazid are included in the list, though the former may be already in the possession of the Russians, as the latter has been for some time. Who can doubt, says the report, that the hinderances to the spread of the gospel will soon be removed, and that there will be new facilities for its advancement?

In respect to one of the out-stations, the following statement is made: "Within the past year, a great and most favorable change has taken place at Khanoos. Not that a very large number have joined the Protestants, though there have been some additions; but hostility and prejudice against our friends have ceased, to a great extent, throughout the province. Two years have not yet elapsed since they were most bitterly persecuted. Every effort was made to banish them from the district; and there was the finest prospect of success, as all classes of men, Turks, Koords, Catholics, Armenians, the Governor, priests, Vartabeds, Bishops, and Russians, united to effect this object. But all at the present time, except the ecclesiastics and Russians, who then were there, but now are not, regard them favorably, treat their pastor with great respect, are anxious he should remain, wish Protestantism to prosper; and it really seems as if large numbers of the Armenians would openly embrace our doctrines, were it not for the terror inspired by the prospects of a Russian invasion." It was hoped that a church would be organized at Khanoos in the month of June.

Arabkir.

Mr. Clark is the only missionary in this important city, his associate having recently commenced a station at Kharpoot. This change was not made, however, because of any lack of opportunity to labor for Christ and his kingdom at Arabkir. This report, indeed, is introduced by the statement, that the work which the mission have undertaken in that region, surpasses all the anticipations which the brother in charge of it had previously formed. "In the minds of the people," Mr. Clark says, "there is a perceptible letting go of their old religion, an increasing conviction of its worthlessness, with an expectation, as well as desire, that a new and evangelical religion will take its place. In every city and village we have found enlightened friends of the truth, and many even whose hearts the Lord had opened to receive the truth. Appeals have come

from all parts of our field for teachers and preachers. There is a thirst for the word of life" "The old iron net-work of superstition with which Satan has held this people down so many centuries, is giving way; and though it is still strong, the volcanic elements of spiritual life, the fires of an evangelical reformation, cannot be much longer repressed." "A beginning only has been made; and yet we have a hundred male members enrolled as Protestants, six schools, and five places where there are regular services on the Sabbath. Two churches have been organized, comprising at present sixteen members."

It is a fact of special significance, moreover, that God has already called into his service a number of very useful assistants. During a part of the year, twelve of these brethren in Christ have labored under the direction of the station; and though others still are needed for this extensive field, our thanksgivings should abound for so great a favor. "Our native helpers are all intelligent men," Mr. Clark says, "acquainted with the errors and superstitions of the old church, and with the fundamental doctrines of the gospel, and able to preach Christ and him crucified to the common people. Some of them are men of remarkable Christian experience, and have for years stood forth boldly, and proclaimed the only way of salvation for lost men. True, they are not accomplished scholars; but the love of Christ constrains them. They have felt the power of this love in their hearts; and they declare it to others with effect."

Incidents at the Station.

In speaking of the progress made by the gospel at Arabkir, Mr. Clark makes some very important statements in regard to the obstacles which are there encountered. His language is as follows:

The Armenians of the city are very extensively engaged in manufacturing striped cotton goods from English yarn. This business affords employment to five or six hundred families. It is entirely controlled, however, by eight or ten rich merchants. Consequently, one third or more of the population in matters of religion and politics, so far as there is anything that can be called "politics" in this country, are altogether moulded and governed by these few individuals. The poor people being simply weavers, and having no other trade or art, are entirely at the mercy of their employers; for there is no other labor for them. If they do not work at the price which the merchants are pleased to give, they and their families are without bread.

But among these weavers the truth has made great progress. A very large number are enlightened, and have the gospel in their families, reading it daily. One year ago there was a very general movement in this class towards the truth. They flocked to the house of the missionary, and filled up our place of worship. Everything seemed to promise the most cheering results; and, at the time of presenting our last year's report, we were confidently expecting large accessions from them. But the enemy became alarmed. The Vartabed called together the rich merchants, excited their fears, and entreated their aid; and at length orders went forth that no one who visited the missionary, or went to the Protestant chapel, should be supplied with work. There was sadness in many a heart and in many a family. Some sought interviews in private, and some ventured for a time to come to our place of worship. But work was withheld; their families were suffering; and starvation stared them in the face. Assuring us of their friendship and love, with sad and aching hearts they left our worship, one by one, and came to visit us no more. We felt a sorrow that we could not express; but we had no power to save them from the hands of the enemy.

The same policy, Mr. Clark says, has been pursued in respect to "the workers of copper," who number two or three hundred families.

The fact that the masses of the people are in the power of a few merchant princes, presents a most formidable obstacle. True, these rich men are enlightened, and have no confidence in their corrupt Christianity, or in their priests and vartabeds; but they find it convenient, like the pagan rulers of former times, to use their various superstitions and their hierarchy as instruments of honor and influence. Should the common people become enlightened, and receive the gospel, they fear that their own authority would be weakened. They are men of the world, hospitable, courteous, and apparently friendly; but their hearts have never felt the power of spiritual religion. Some, indeed, sincerely desire to show themselves our friends, and wish to break away from this aristocratic league; but as yet they have not moral courage sufficient. We believe, however, that the time is not far distant when these bands will be broken, and the people will be free to embrace the truth.

Another hinderance is mentioned in the follow-

ing language : "The different classes in this city are strangely leagued together by a common ancestry and by affinity. Arabkir seems to be peculiar in this respect. A man's relatives comprise nearly all the population of the city; and in no sphere of activity is more enterprise or interest manifested, than in tracing out the lines of connection to the remotest point. This operates as an obstacle."

Some inconvenience has been experienced from frequent changes among "the powers that be," Arabkir having had three Pashas and five Governors in one year! But the following statement is gratifying: "With respect to the Turkish authorities, though there have been a very few exceptions, the majority are deserving of unqualified praise for their defence of religious liberty in behalf of the Protestants. Generally speaking, in our field, the Turks are our firm and decided friends; and not unfrequently they are our co-adjutors in the work of evangelization. Were it expedient, we might present numerous facts relating to this Turkish class of the population, which would excite surprise, and show that many are not far from the kingdom of God."

The schools are reported as "flourishing," notwithstanding "the incessant intrigues of the priests." A desire to possess the ability of reading has become "very general," "a new and most encouraging feature of the work." There are many of the principal Armenians, moreover, who wish to give their sons a good education; but they have no institution of any value. The want of a female school is felt more and more.

We have had no cause to complain that the houses of the Armenians are closed against us; though a prominent part of our labor, the past year, has been going from house to house. There is not an Armenian in the city, possessing any considerable influence, that we have not visited; and every where we have been cordially received. The people have also visited us in return, and expressed a wish that an interchange of calls might be often repeated. We have gone to the poor also, and have found much to encourage us. Last winter our native helpers went forth, two and two, into all parts of the city, reading the Word, and speaking of Jesus. They would sometimes enter houses never before visited by a Protestant, and find several persons together listening to the reading of the gospel. In truth, a great amount of light has been diffused throughout the city, within the year. Hundreds of Bibles and Testaments have been sold or distributed. And what of opposition we have encountered, has come from the people, only as they have been urged, and entreated, and threatened, and goaded on by the Vartabed and the priests.

The church at Arabkir has received an accession of seven members during the year, making the whole number eleven, seven of whom are native helpers! The Sabbath congregation is "respectable, numbering at times one hundred," in spite of the opposition excited against this new way. There are unmistakable indications, Mr. Clark thinks, that the Lord is to accomplish a good work at Arabkir.

Other Places.

Leaving the city of Arabkir, to explore the wide field which is placed under the care of Mr. Clark, we discover that the nearest villages are receiving the gospel. "Instead of violent hostility, the native helpers now find friends to welcome them." In one of these villages, indeed, a regular service is maintained on the Sabbath; and there is a school during the week.

A decided impression has been made upon Agîn, formerly "regarded as the strongest hold of the enemy." The principal priest in the city is decidedly friendly to the truth; and a son of his, a man of influence, is secretly a Protestant. The father says, "The time has not yet come to declare ourselves openly; but it is not far distant." "The gospel will triumph, and these old superstitions men will not endure much longer." The common people are demanding of their Vartabed and priests that the doctrines of the gospel be discussed, and compared with those of their church. "The Governor of the city," Mr. Clark says, "a noble-hearted man, assured our helper that one-half of the Armenians in the place would be glad to become Protestants. He thought, however, that a battle must first be fought; but that battle, he also thought, was near at hand. This man recently said in the meglis, in the presence of a large number of Turks and Armenians, 'The Protestant nation is the only clean nation in the Turkish empire. Every other nation is corrupt, producing falsehood, injustice and bribery; but this nation is pure and clean from all these things.'"

A school has been opened in Tschemishgezek; and a native brother is stationed there. The process of enlightenment is rapidly going on; and several of the chief Armenians are very friendly. "The Turkish Governor of the city," the report says, "obtained from us a copy of the Scriptures, which he is said to read openly, discussing its truths with Turks, Koords and Armenians. His banker, an Armenian, the teacher of the Armenian school, and some others, petitioned us some time since to establish a regular Protestant service on the Sabbath; but having no man qualified for the place whom we could spare, the request could not be granted. Light has spread also in

the villages around; and in the region beyond, among the wild Koords of the mountains, there is a most remarkable and inviting field of labor. A copy of the New Testament, which found its way into these wilds four or five years ago, having fallen into the hands of a Koordish chief, he has made it the law of his tribe. All matters are tried by the rules of the gospel. His people seem to have received the Word in its spirit. They believe in Christ, have a kind of church organization, and celebrate the Lord's supper in commemoration of his sufferings and death."

A regular Sabbath service is maintained at Mashkir, the attendance being good; and there is also a day-school. The predominant influence in the village is Protestant, and all open opposition is at an end. On the 4th of March a church was organized, consisting of five members, three males and two females. Even in Kebar Maden, once considered "the darkest of all dark places" in that part of the world, the day has dawned, and many hearts are made glad by the gospel of Christ. Some twenty-five Protestants are already enrolled; and a large number secretly favor their views. There has been a service upon the Sabbath during the year, as also a day school. "The brethren here have suffered persecution, both from the Armenians and the Greeks; but the Lord has wonderfully strengthened them in their weakness; and their enemies have been strikingly rebuked and weakened."

Malatia is regarded as a place of promise. "There is not only no hostility here, but a willingness to listen to the gospel; and some time since a request was presented by this people for the regular ministration of the Word. It was in the streets of this city that the 'Apostle to the Gentiles' preached six days in succession, without the least opposition." The Turks, who are very friendly, wished to have a firman procured that should make all the Armenians Protestants.

The subjoined extract, as bearing upon a great problem in missions, will be read with special interest.

In this region there is a large number of Turks who are called "Kuzzel-bash." They seem to be a distinct people, and constitute the majority of Moslems. They believe in Christ, and are ready to receive the gospel. They do not observe the great fast of the Mohammedans; neither do they use their forms of prayer, or practice their various washings. They pray extempore. They meet together once a year, when they make bread and eat it, and say this is for Christ. They are addicted, however, to some superstitions, and are ignorant; yet they hear the Word with gladness, and fear not to declare that they are with us. Two copies of the New Testament in Turkish, not long since, were carried to one of their villages. The inhabitants were amazed at the wonderful truths contained in these books; and many received them joyfully. At length the people became divided among themseves; and many separated from their Mollah, and declared that they would receive the truth at all hazards. And these men, as we have heard, have already been subjected to much persecution for the gospel's sake; one of their number being the chief man of the village. In another village, eight hours from Arabkir, a Kuzzel-bash has a Testament, which he reads, and from which he preaches to his people; and he also is suffering much persecution. He is a Turk of some influence. Indeed, many instances of religious awakening among this interesting people have come to our notice.

The brethren at Divrik have suffered much from their enemies in past years, one of them having laid down his life for the testimony of Jesus; but recently they have been duly protected by the Turkish authorities. On the 15th of April, Messrs. Clark and Dunmore organized a church of five members at this place; and others are believed to be renewed by the Spirit. More than a hundred persons were present on this interesting occasion. "The work here is great and difficult, but full of promise."

Kharpoot.

This is a new station, Mr. Dunmore having removed thither a short time since. The city is situated on the summit of a high hill, about midway between the extremities of a beautiful rich plain, which is some thirty miles in length, and from twelve to twenty in breadth, and is studded with towns and villages, more than three hundred and seventy in number, the majority of which are said to be Armenian. In Kharpoot itself there are about eight hundred Armenian houses. According to the most reliable information, Mr. Dunmore says, the nominal Christian population of this city and its towns and villages must exceed one hundred thousand souls; and the Moslem population must be still greater.

Mr. Dunmore visited Kharpoot in February, and spent a month in missionary labor. On the first Sabbath, twenty attentive and grateful listeners assembled to hear the truth; and since that time there has been a regular service. For a month prior to the date of this report, a school had been in operation, with a promise of increasing usefulness.

Many facts of interest are mentioned in this report. Only the following extract, however, can be published at the present time.

But few are as yet known to be Protestants; and no movement has been made toward forming a separate community. They are waiting, I think wisely, for a pressure from without to force them into an organization by themselves. But the Armenians have not begun to persecute; and they seem disposed to leave gospel men to the dictates of their own consciences. There is a priest in the city, a man of evident sincerity and intelligence, who has long been studying the word of God, and is called a Protestant. He assures us that his heart is with us. He preaches the truth in the old church, and is only waiting for the Armenians to oppose him, that he may join us openly. There are two or three men whom we are inclined to regard as true Christians. One of them is a watch-maker, advanced in years. He formerly drank freely of wine and raki; but he has abandoned his cups, and is now found in his shop, from morning till night, engaged in the study of his Bible, which he seems to love more than all things else. He sometimes comes to us with difficult passages for explanation, and always receives instruction with the meekness of a child. Another who for many years has been a notorious tippler, has become a strictly temperate man, and is a bold defender of the truth. In a large village, one hour from the city, the most learned teacher of this whole region has a large school, and has recently commenced teaching the gospel in modern Armenian. He proposes to take lessons of our teacher, and is really a Protestant, though not avowedly so. Others of like stamp are known in the city and villages. Kevork Vartabed, in another place, is waiting for the Patriarch, to whom he has written some very severe letters, to force him to declare himself a Protestant. He is fully convinced, and freely declares to us that we are in the right, and that his sympathies are altogether with us; but he prefers to remain for the present where he is. We are assured that there are other vartabeds on the plain, who sympathize with us, and preach the truth; but I have not been able as yet to see them.

LETTER FROM THE MISSION, MAY 25, 1855.

WHILE the Armenian mission was in session at Constantinople, a general letter was adopted by the brethren, and sent to the Missionary House, which contains some statements of the highest importance. A few of these statements are given below.

The Results of the Year.

The past year has been one of encouraging progress throughout almost the whole of our field, as the reports herewith forwarded from the several stations will abundantly show. The existing war, which occupies the attention of the whole civilized world, and is the main topic of interest in all the public journals of Europe and America, and has its centre of operations so near to us, has not in the least obstructed us in our labors, nor apparently diverted the attention of men from the great concerns of the soul. From this general statement perhaps the district of Erzroom should be excepted. For the most part, our congregations have gradually been increasing; and the number of religious inquirers has also been multiplied.

One feature in the reports, to which we beg leave to call your particular attention, is the evidence presented of the beginning of a spiritual awakening among the Mohammedans in different and distant parts of our field. No systematic efforts have been made by any of our missionaries among this class of the population; and yet at several of the stations Mohammedans have asked, of their own accord, for religious guidance and instruction; and the Turkish Bible has been eagerly sought after and purchased. In a very few instances, it is hoped, real conversion has taken place; and the individuals have sought for baptism and the Lord's supper. Hitherto no one has actually been received into the church; but it is evident that such admissions must soon take place.

Large Reinforcements Needed.

The friends of missions are doubtless prepared for the appeal which follows. May the Great Missionary enable his people to show themselves faithful stewards of his "unsearchable riches" in this emergency!

You will perceive by the reports of the stations, as well as by the resolutions passed at this meeting of the mission, that we are still very largely in arrears for missionaries in the Armenian field. We have again to repeat to you the story of many previous years, though with increased emphasis and urgency, namely, that the cry for preachers comes to us from every part; and never did it seem more desirable than at the present

moment that every open door should immediately be entered, and the seed of the Word be scattered, broad-cast, over the whole land.

We find a hearing ear, an awakened conscience, and a hungering and thirsting for the bread and water of life, more or less visible everywhere among the Armenians; and when we think of what must inevitably be the result, if the present awakened feeling is not properly met, and these longings satisfied, it is impossible to describe the degree of solicitude we feel. To lose the present opportunity, will be to defer for one whole generation (and who can tell for how much longer?) the time when this land will be converted to Christ. Who would be ready to assume the responsibility of contributing his influence to bring about such a disastrous result? And yet it may be effected by mere listlessness and neglect. Geographical distance from the thousands and tens of thousands who are stretching forth their hands to us for help, does not excuse us from thinking of them and caring for them. May God pour down his Spirit abundantly upon the churches and colleges and theological seminaries of America, and lead each one in his place conscientiously to study the claims of duty, and ascertain what part the Lord would have him take in this great work!

If any of our friends at home think that we are unreasonable in coming before them, year after year, with pleas for new missionaries, involving great additional expense, we would reply that this is a matter wholly beyond our control. The work of Christ is constantly going forward. The leaven of divine truth has been cast into different and distant parts of this great lump; and it is working silently, but with great energy; so that we cannot doubt that the whole lump is to be leavened. It is this very fact that creates the demand for more laborers. This divine work is not to be regulated by human wisdom, or the narrow calculations of financiers. It cannot be made to keep pace, by any human contrivance, with the sluggish benevolence of those who are yet undecided whether to serve God or mammon. But we are persuaded that the number of such is small, and that the great majority of those at home who are "workers together with us," would have us "lift up our voices like a trumpet," and spare no opportunity of scattering the seeds of divine truth as rapidly as possible over this whole land, whatever drafts may be made, upon the churches of America, for means and men.

The number of missionaries "urgently needed" in the Armenian field is fourteen! "We might easily have asked for more," our brethren say; "we could not have asked for less."

Marash.

LETTER FROM MR. PERKINS, MAY 30, 1855.

THE designation of Messrs. Beebee and Perkins to Marash is already known. Previous communications from different brethren will have awakened a general interest in the missionary operations which have been commenced in this city. This letter of Mr. Perkins will perhaps increase that interest.

First Impressions.

Our young brother describes the reception which Mr. Beebee and himself met with at Marash in the following paragraphs:

In a recent letter, Mr. Beebee mentioned that we were expecting to go soon to Marash to commence building our houses. After the usual delays attending such undertakings in this country, we left Aintab at noon, May 17, and arrived at this place two hours after sunrise May 19. We obtained but little rest by night; and by day the heat of the sun was great, especially on the second day, and we were obliged, nevertheless, to travel during the hottest hours. Owing to this and some other circumstances, Mr. Beebee became unwell; and, for several days after our arrival, he continued to have frequent slight attacks of fever. On Thursday and Friday, the brethren came out from the city, expecting to meet us; and, having been informed of our near approach, they came out again Saturday morning, perhaps two miles. They appeared to be made very happy by our coming; and, after conducting us to our "own hired house," seemed to take pleasure in efforts to provide for our wants and make us comfortable; after which they as kindly left us to rest. My first impressions of "our people" are very favorable.

The vicinity of Marash is beautiful at this season; and we have a fine view of it from our elevated position, a little below the lot purchased for our houses. The wisdom of building new houses, rather than attempting to repair old ones, would be very manifest to any intelligent American who should come here. The house

which we are occupying, is probably the best that could be obtained for us; yet it is hardly suitable for windy nights; and it would not be at all comfortable in wintry weather. It could not be made a convenient and suitable abode by any amount of repairing. In other places, the inconvenience of the native houses, occupied by the missionaries, has occasioned the loss of much time and strength, which otherwise might have been spent in missionary labor; and here it would be still worse. The people of this country seem to have a faculty of discovering the most inconvenient way of doing things.

Number of Protestants—Protection.

The subjoined extract will show the present state of the missionary work at Marash.

Since the visit of Messrs. Schneider and Beebee, six months ago, twenty-three houses, including forty persons, have joined the Protestants. There are now about seventy men, forty women, and seventy children, belonging to the Protestant community. The usual Sabbath congregation numbers perhaps one hundred and twenty. Thirty or thirty-five of this number are females; and there are five "bearded" men, that is, men above thirty or thirty-five years of age. The small number of old and middle-aged men is quite noticeable. Last Sabbath more than one hundred and thirty persons were present, besides a number who remained outside. The "place of prayer" is a small room, about seven feet high. The part occupied by the men, partially lighted by three or four small holes in the wall, is twenty-one feet and a half by fourteen, on an average; and that for the women, separated from the other by lattice work, is thirteen feet by seven and a half. The people are obliged to sit very compactly; and when the sun beats down upon the flat roof, the heat is very oppressive. We shall leave this place soon for one somewhat more comfortable; but as the number of Protestants increases, the need of a church will become very urgent; and we shall begin to ask for the money requisite for building.

Another paragraph from the same letter will be read with satisfaction.

Last week Mr. Beebee and myself, with Ardoor, the native helper, called on the new Governor. He received us kindly; and in the course of the conversation he promised to punish those who might injure the Protestants, or throw stones at us. You may recollect that the late Governor refused to punish those who recently persecuted a Protestant, as described in Mr. Beebee's letter, and that Mr. Schneider wrote to the English Consul at Adana in reference to the matter. The result is, that the present Governor received a letter from the Pasha at Adana, a few days since, and afterwards imprisoned the principal aggressor. After remaining in prison some days, he was released with the consent of the Protestants.

Other Incidents.

Mr. Perkins gives an account of a wedding at Marash It is as follows: "Last evening a Protestant and the wife of a deceased priest were married in the church, or 'place of prayer,' at the regular Tuesday evening service. The native helper read the Scriptures, made the prayers and preached a short sermon. Hymns were also sung. I only read the ceremony which had been prepared for me. The room was crowded to the door, and many stood outside. No disturbance was made, though among the Armenians it is a shame for the wife of a priest to marry again, after the death of her husband."

On the 2d of June, Mr. Perkins wrote again as follows: "The most influential Turk in Aintab gave us letters of introduction and recommendation to two of the principal Beys of Marash I called upon one of them last evening, with Ardoor and one of the principal Protestants. He received us kindly, and conversed in a very friendly manner." This statement is valuable, as it shows that the missionaries at Marash may hope to have the sympathies of a portion of the Turks. And it will not be strange if some of them become personally interested in the truth as it is in Jesus.

Recent Intelligence.

ASCENSION ISLAND.—The Herald for August contained a journal of Dr. Gulick, which will have introduced the reader more fully to the people of Ascension Island, and especially to the trials through which our brethren have been called to pass. The following extract from a letter of Dr. Gulick, since received, will show that the remembrance of those scenes did not soon pass away:

We can give no adequate idea of the deadly gloom that hung over us during those awful months of disease and death. The very levity of the natives but the more set out their fear, and increased the horrors of the time. The disease was the only topic of conversation on the island. The incessant query was for the last reports

from the various tribes, as to the places attacked, and the numbers dead. As one or another chief of our own or some other tribe fell, the panic increased. The only traveling had some relation to the disease, either the carrying of the sick themselves to some desired spot to die, or visits to diseased friends to be present at their death, and secure a part of their property. Many times I went to Rono Kitti, to exchange consolation with Mr. Sturges, and sometimes with great physical labor, few natives being able to go with me. During June and July, when the disease was raging in our immediate neighborhood, searee a native visited our house. I was absent nearly all of every day, and parts of many nights; our domestic was ill or attending his relatives; and Mrs. Guliek lived in almost absolute solitude, being herself unable to labor for the siek otherwise than in preparing food for me to take to them. Grass grew in all the paths about us, far and wide, and it is only just beginning to disappear.

Another extract should be read in connection with the foregoing paragraph, in justice to our young brother.

Our minds sometimes almost sink, as we look about us; but though our animal spirits may at times fail us, we have an abiding trust in the God of missions, our heavenly Father. Providences of plain import brought us here; and we know this must be the appointed field for our present trial and sorrow, and, we trust, for our future harvest and joy. We need hardly say that in our almost utter loneliness, and during the frightful misery of our island, it has served much to sustain us that we could assure ourselves of the "effeetual, fervent prayer" of Amerieau and Hawaiian Christians; and without doubt our past deliverances, and the blessings we may soon have to record, should be noted by our patrons as eneouraging answers to their requests.

Canton.—A letter of Mr. Williams, dated May 8, has the following statement: "The distress for food in Canton is very great; and many are starving, besides the beggars who throng the streets for a pittance. There has been a decided improvement in the feelings of the people towards foreigners, since the scarcity of breadstuffs has shown the former that they may be indebted to the latter for food. The insurrection in this prefecture is dying out; but the executions are dreadful, as every prisoner is decapitated. Of all other things, to show the awful depravity of the human heart, a civil war takes the precedence; and such a war in a nominally Christian land probably shows less of its horrors than one in a land like this."

Satara.—Mr. Munger says, under date of June 7, "There is some special interest in Miss Graves's school. Two of the girls have made known to their friends their purpose to be Christians, and have been ill treated on this account."

Ceylon.—From a letter of Mr. Meigs, dated April 4, it seems that the day of rebuke in Ceylon had not then come to its close. He wrote as follows:

Many articles of food continue to be very scarce and dear; so that the poor of the provinee still suffer. Great demands have been made upon those who are able and willing to eontribute to their relief. In some parts of the provinee, the eholera has abated very mueh; but it still prevails at Tillipally, and in some other plaees. Smallpox is also very prevalent; and there appears to be no prospect of its soon leaving the province. Sinee the eommencement of 1854, about twenty thousand people have been swept away by these terrible diseases.

I have been able to hold a good many interesting meetings in the villages, by taking advantage of those seasons when the eholera did not prevail in them; and I have also made morning visits to a number of families. My native assistants, moreover, have eontinued their labors among the people, reading to them traets and portions of Seripture, as well as making known the gospel by more formal addresses. They are generally heard with attention; but some will dispute with much bitterness of feeling; and a few will revile the religion of Christ. Light, however, is spreading among them.

Mr. Meigs also says: "I have great reason for thankfulness that at this station none of the members of the church have been eut off by the eholera or the small-pox, and only one baptized child."

A letter from Mr. Spaulding, dated April 5, contains a report of his labors for the previous half year.

During four months of the six, the eholera has been most fearful in almost every part of my field; and there have been a few eases of small-pox. In the several villages about us, not far from four hundred individuals have been eut off, among whom were many children belonging to our schools. Of eourse the schools, and the village congregations, were broken up; and visiting from house to house was rendered almost impossible. Nathaniel, my catechist, and Carpenter, my seeular agent, have spent almost their whole time in visiting the siek, giving medieine, and burying the dead.

Of the seventy-three pupils now in the female boarding school, twenty-one are members of our church. A vacation of one month eommenced on the 15th of January; but the eholera and small-pox were so prevalent, that twenty-seven of the girls ehose to remain with us. We had several alarms during vacation; but prompt attention eheeked the disease in every case; and

we were as a garden walled around. Among those who went home, Eliza Hubbell, one of our oldest and most valued pupils, a member of our church, and devotedly pious, died February 2. The same day, Susanna Hopkins, wife of the late William Tennant, who but five days before had closed the eyes of her first-born, an interesting lad in the seminary at Batticotta, and who had watched over her three remaining little ones for three nights and days with all the affection of Rizpah, fell a victim to the same disease; and yet she was victorious, falling asleep in Jesus, with the Bible clasped to her bosom. The three little children recovered, and are now heirs to the poor orphan's woes, and the covenanted orphan's promises. The next day Mr. Poor left us; as though God took away one of the shepherds, to take care of these lambs in their new and green pasture.

The state of our church is not so encouraging as it has sometimes been. Five deaths of church members, no admissions, one excommunication, and one restoration, are the statistics for the last six months. Our chastisements seem to have hardened rather than softened our hearts. We look upon suffering and death with the sympathies of a surgeon and the theology of decrees, while the people around us talk and act as though fate governed the world.

CONSTANTINOPLE.—A letter of Mr. Goodell, dated June 27, after referring to the expected visit of the Deputation, makes the following announcement: "You will be happy to hear, that this school has been recently visited from a higher source, even by One who takes an infinitely deeper interest in its prosperity than all others. Seven of the young ladies are beginning to hope that they have been recently 'blessed with all spiritual blessings in Christ Jesus,' the Spirit of all life having come and breathed upon them, 'that they may have life, and have it more abundantly.' What makes it the more remarkable, is that they have been led by the Holy Spirit to the fountain of living waters, each one by herself, with no thought or expectation of finding any of the others drinking from the same overflowing fountain. All is still and quiet and happy in the school. To-morrow is the day appointed by our mission, at its late annual meeting, to be observed at all our stations as a day of fasting and prayer, that we and our native brethren may all with one accord address our petitions to the Holy Spirit, who alone can give life to those who are dead in sin. And, lo! before we called, he began to answer us, and to hear even before we began to speak. May we be encouraged on the morrow greatly to enlarge our desires and our expectations!"

SYRIA.—Mr. Benton states, in a recent letter, that there are eight or ten candidates for church membership at B'hamdun.

GABOON.—A letter has been received from Mr. Bushnell, dated April 12. He speaks with gratitude of the "good health, almost uninterrupted," enjoyed by Mrs. Bushnell and himself. In respect to the prospect at Nĕngenĕnge, in a missionary point of view, he writes as follows: "We have become acquainted with the people, and have generally gained their confidence and friendly feeling. Wars are less common than they were formerly. This renders our residence among them more secure and pleasant, and our prospect of benefiting the people greater. We have an interesting boarding school and Sabbath school, in which about twenty native boys and girls are receiving instruction; and we are making arrangements to increase the number. We maintain preaching regularly in six places on the Sabbath, and occasionally during the week in about twenty other places, besides frequent exploring tours to regions more remote. The people of four different tribes come more or less under our ministrations; and they generally listen with respectful attention to the truth. I have recently made an interesting preaching tour up the Bâkwe, as far as I could well go in a boat; and Mr. Herrick is now absent on a similar errand. But the most direct rout to the mountains is by the Nkâmâ, which is at present closed in consequence of a war. But this obstacle we hope will be removed, and the way be opened for exploration in that region, as soon as the dry season commences."

Home Proceedings.

ANNUAL MEETING.

THE forty-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Utica, New York, on Tuesday, September 11, 1855, at four o'clock in the afternoon. Dr. Adams, of Boston, or, in case of his failure, Dr. Brainerd, of Philadelphia, is appointed to preach the sermon.

CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the year which ended on the 31st of July last, from all sources, amounted to $310,427 77; and the expenditures during the same period were $318,893 18. As the debt was $12,042 49, August 1, 1854, the balance against the Treasury on the 1st of August, 1855, was $20,507 90.

EMBARKATION.

DR. Burr Reeve Abbe, of Boston, Massachusetts, and Mrs. Elizabeth S. Abbe, of North Fairhaven, Massachusetts, embarked at Boston on the 1st of August, in the expectation of joining the Nestorian mission. They have been designated to the Gawar station.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Alna, m. c. 13 55
Bingham, m. c. 4 00
Falmouth, Cong. ch. 20; la. 10; 30 00
Gorham, Cong. ch. 87 30
Mechanic Falls, 17; s. s. 62c.; 17 62
N. Bridgton, Cong. ch. 10 00
N. Yarmouth, do. gent. 14; la. 27,75; m. c. 20,10; 61 85
Portland, High st. ch. m. c. 120,96; la. 63; 2d par. m. c. 26; miss. cir. for the Beebee sem. 20; for Micronesian miss. 20; 249 96
Pownal, m. c. 5 00
Standish, m. c. 15 67—494 95

Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, W. M. Rogers, 25; Central ch. and so. m. c. 55; C. Clapp, Jr. 10; Rev. Dr. Ellingwood, wh. cons. Mrs. PRISCILLA P. SMITH an H. M. 100; 190 00
Boothbay, 2d cong. ch. 33 00
Edgecomb, Cong. ch. and so. 11 00—234 00

Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. ch. 50 00
Brewer Village, s. s. for Micronesian m. 14 57
Warren, Cong. ch. and so. 12; juv. miss. so. 4; 16 00—80 57

York co. conf. of chs. Rev. G. W. Cressey, Tr.
Alfred, Cong. so. 20 00
Limington, Ch. 4 00
Saco, 1st cong. ch. benev. so. 65,87; m. c. 89,89; 155 76
South Berwick, Rev. M. H. Wells, 15 00
Wells, 1st cong. ch. and so. 67,03; m. c. 40; wh. cons. S. L. BRAGDON an H. M.; 2d cong. ch. and so. 10; s. s. 10; 127 03—321 79

Belfast, North ch. m. c. 8; Bucksport, m. c. 32; 40 00

1,171 31

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 15 00
Groton, 3 57
Hanover, Dartmouth college, 100 00
Hebron, 6 79
Littleton, 2; m. c. 4,40; s. s. 60c.; 7 00
West Lebanon, Cong. ch. 87 00—219 36

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Antrim, Pres. ch. for ed. a girl in India, 20 00
Greenfield, Cong. ch. and so. 20 00
Hudson, Cong. ch. and so. 3,30; chil. ed. so. 2,40; 5 70
Lyndeboro', Cong. ch. and so. 41 30
Manchester, Franklin street ch. to cons. WILLIAM C. CLARKE and ABRAM BRIGHAM H. M. 202 70
Milford, Cong. ch. and so. 78 00—367 70

Merrimack co. Aux. So. G. Hutchins, Tr.
Pembroke, Cong. so. 67 89
So. Bradford, Mrs. P. M. L. 2 00—69 89

Strafford Conf. of chs. E. J. Lane, Tr.
Alton, Cong. ch. and so. 8 27
Dover, Ch. & so. 59,25; m. c. 15,73; 74 98
Farmington, Ch. & so. 11,21; m. c. 50; 61 21
N. Wolfboro', Rev. S. Merrill, 10 00
Meredith Bridge, Coll. 33,25; m. c. 19,75; avails of car-rings, 1,50; 54 50
Salmon Falls, Cong. so. 46 25
Wakefield, do. 14 00—269 21

Sullivan co. Aux. So. E. L. Goddard, Tr.
Langdon, Cong. ch. 5 00

931 16

Lancaster, Ortho. cong. ch. 7 50

938 66

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Shoreham, Miss ISABELLA G. BIRCHARD, wh. cons. her an H. M. 100 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, L. H. Delano, to cons. Mrs. CAROLINE W. BELL, of Walden, an H. M. 100 00
Peacham, J. W. Chandler, to cons. HELEN M. CHANDLER an H. M. 100 00
St. Johnsbury, South cong. ch. and so. m. c. 51 18—251 18

Orange co. Aux. So. L. Bacon, Tr.
Bradford, Cong. ch. and so. 44,99; m. c. 10,24; 55 23
Thetford, A friend, 15 00—70 23

Orleans co. Aux. So.
Barton, m. c. 2 00
West Charleston, Cong. ch. and so. 25 00—27 00

Rutland co. Aux. So. J. Barrett, Tr.
Hubbardston, m. c. 13 25
Rutland, m. c. 13 51
Sudbury, Coll. 4 58—31 34

Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. m. c. 31 48
E. Westminster, Cong. ch. 13 45—44 93

Windsor co. Aux. So. J. Steele, Tr.
Hartland, Cong. so. 10 25
Sharon, H. B. 40 00
Springfield, Cong. ch. 37,72; m. c. 25; 62 72
White River, Cong. so. 26 00
Windsor, Gent. 56,25; la. 29,35; m. c. 74,72; s. s. 9; M. E. D. dec'd, 1,25; (of wh. to cons. JOSEPH PARKER an H. M. 100;) 170 57—309 54

831 22

B. 50; a friend, 10; Bennington, 1st cong. ch. 110; Cambridge, 1st do. 10; Grand Isle, cong. 5,50; Manchester, Rev. J. Steele, 15; South Hero, cong. 12,50; 213 00

1,047 22

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Truro, 1st cong so. 25 00

Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.
Dalton, Cong. so. 40 00
Hinsdale, do. 113,45; m. c. 56,37; (of wh. to cons. WILLIAM HINSDALE an H. M. 100;) 169 82
Lee, Cong. so. 228,31; la. 89,40; m. c. 78,19: to cons. ELI BRADLEY, Jr. and Mrs. REBECCA TAYLOR H. M. 395 93
Lenox, Cong. ch. and so. 77,15; m. c. 72,85; 150 00
New Marlboro', 1st cong. ch. and so. 24 66
Pittsfield, Rev. J. Brace, 13; yo. la. institute, m. c. 10; 23 00
Sheffield, Gent. 38; la. 52; 90 00
Williamstown, 1st cong. ch. 123,78; m. c. 48,22; Williams college, coll. 82,82; m. e. 16; 270 82
Windsor, Three friends, 5 00-1,169 23

Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 30; Penitent Female Refuge, 12; Maverick curch s. s. for church edifice at Aintab, 10,18;) 2,606 19

Essex co.
Beverly, 4th cong. ch. and so. 35 59
Danvers, 2d do. 318,70; m.c. 84,40; 403 10
Salem, Crombie st. ch. m. c. 12 34—451 03

Essex co. North, Aux. So. J. Caldwell, Tr.
Newbury, Mr. Withington's so. 63 06
Newburyport, Mr. Dimmick's so. 19,52; 4th ch. D. Adams, 15; 34 52—97 58

Franklin co. Aux. So. L. Merriam, Tr.
South Deerfield, 1st cong. so. 38: s. s. 2; 40 00

Hampden co. Aux. So. C. O. Chapin, Tr.
Chester Village, Cong. so. 29 51
E. Longmeadow, do. 62 05
Indian Orchard, Coll. and m. c. 10 95
Jenksville, m. c. 17 00

Longmeadow, Sem. la. sew. cir. 75; W. C. G. 15; 90 00
Monson, A friend, 20 00
Westfield, Dr. Davis's so. 160 00
W. Springfield, m. c. 45 00
Chicopee, prev. dona. from 3d cong. ch. to cons. S. MOSMAN an H. M. —434 51

Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, Mrs. Elizabeth Haven, 50; 2d cong. ch. 40; Amherst college, a friend, 25; 115 00
Granby, 62 00
Hadley, 1st cong. ch. m. c. 52,17; 3d ch. Russell so. m. c. 42; 94 17
Northampton, 1st ch. male benev. so. 291; m. c. 69,75; Edwards ch. m. c. 20,38; 381 13
Southampton, Cong. ch. 78 12
South Hadley, 2d do. 21 00—751 42

Middlesex North and vic., C. Lawrence, Tr.
Dunstable, Cong. so. 11 49
Fitchburg, Calv. cong. ch. m. c. 19 28—30 77

Middlesex South Conf. of chs.
Concord, Ortho. cong. ch. m. c. 44 25

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
E. Medway, 1st ch. m. c. 13 48
Roxbury, Eliot ch. and so. gent. 210; m. c. 17,51; 227 51
Sharon, Cong. so. 32,82; m. c. 9,83; 42 65
Walpole, Cong. ch. and so. 20 00
W. Roxbury, South evan. ch. m. c. 4 19—307 83

Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, A mem. of cong. ch. 20 00
Warcham, 1st cong. ch. and so. 72 00—92 00

Palestine Miss. So. E. Alden, Tr.
E. Bridgewater, Trin. so. 18 75
Cohasset, 2d cong. ch. and so. 50 00
Quincy, La. miss. so. 10 00—78 75

Pilgrim Aux. So. J. Robbins, Tr.
Plympton, Cong. ch. 10 25

Taunton and vic. Aux. So.
Attleboro', 1st cong. ch. 66 88
Fall River, A. Fowler, 20 00—86 88

6,225 69

Mekah, 100; Andover, Phillips acad. wh. cons. ALEXANDER MCKENZIE an H. M. 100; first fruits of preaching Christ, 4; W. par. juv. miss. so. 26; Brighton, evan. cong. so. 159,22; Cambridge, Shepard cong. so. 402,81; m. c. 60; Cambridgeport, 1st evan. cong. ch. 46,55; Chelsea, Broadway ch. and so. m. c. 28,13; Medford, 2d cong. ch. and so. 102,74; Mystic ch. and so. 91,25; North Chelmsford, cong. ch. and so. 110; Woburn, do. 250; 1,480 73

7,706 42

Legacies.—Bradford, Mrs. R. H. Emerson, by Rev. A. Emerson, Ex'r, 500: Fairhaven, Miss Hannah Dexter, by J. Roberts, Ex'r, 37.37; Lynn, Miss Susan D. Breed, by Andrew Breed, 50; Newburyport, W. B. Banister, by N. Follansbee and I. H. Boardman, Ex'rs, (prev. rec'd 3,900,) 80; 667 37

8,373 79

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.
Monroe, Cong. ch. 22,22; m. c 6,78; 29 00
Stratford, Cong. ch. miss. so. wh. cons. Mrs. DELIA BURTON an H. M. 154 44—183 44

Fairfield co. West, Aux. so. C. Marvin, Tr.
Bridgeport, South cong. ch. for Cattaraugus m. 14 72
Greenwich, 2d cong. ch. s. s. miss. asso. for Mrs. Bridgman's sch. China, 48 06—62 78

Hartford co. Aux. So. A. W. Butler, Tr.
East Hartford, A friend, 10 00
Farmington, John T. Norton, 1,000 00
Hartford, Centre ch. m. c. 8 69
Manchester, 2d cong. ch. wh. cons. ELISHA E. HILLIARD an H. M. 100 00
South Windsor, 1st cong. ch. and so. 33,81; m. c. 6,53; 40 34
West Avon, 58 00
West Hartland, Cong. ch 8 00
Windsor, 1st do. 25 00—1,250 03

Hartford co. South, H. S. Ward, Tr.
Middletown, South cong. ch. 35 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, 7 00
Watertown, La. for female orphan sch. Bombay, 12 00—19 00

Middlesex Asso. E. Southworth, Tr.
Deep River, G. Spencer, 30 00
Essex, Cong. ch. to cons. Rev. JAMES A. GALLUP an H. M. 100 00
Haddam, 1st cong. ch. 30 00
Higganum, Cong. so. 15,78; m. c. 14,22; 30 00—190 00

New Haven City Aux. So. F. T. Jarman, Tr.
Fairhaven, Centre ch. m. c. 6 00
New Haven, Officers and students of Yale college (of wh. fr. Rev. Dr. Goodrich to cons. EDWARD E. GOODRICH of Watertown an H. M. 100) 750; united m. c. 36,18; Court st. ch. do. 10,08; South ch. do. 9,60; Centre ch. a lady, 2; 807 86—813 86

New Haven co. East, F. T. Jarman, Tr.
Branford, Ch. and so. 59 00

New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Lisbon, Hanover so. 20; m. c. 10; 30 00
Mohegan, 14 34
New London, T. W. Williams, to cons. Rev. WILLIAM G. SCHAUFFLER of Constantinople an H. M. 100: H. P. HAVEN, to cons. Mrs. L. H. SIGOURNEY of Hartford an H. M. 100; 200 00
Norwich, 2d and Main st. m. c. 32,79; Greenville so. 85,50; 118 29—362 63

Tolland co. Aux. So. L. A. Hunt, Tr.
Willington, Cong. ch. and so. 33 05

Windham co. Aux. So. J. B. Gay, Tr.
Eastford, La. miss. asso. to cons. Rev. SUMNER CLARK an H. M. 50 00
South Killingly, m. c. 10 00
Thompson, Ch. and so. m. c. 18 72
W. Woodstock, Cong. ch. and so. 12 00—90 72

3,099 52
A friend, 20 00

3,119 52

Legacies.—New Haven, William Canada, by Hawley Olmstead and E. C. Herrick, Ex'rs, (prev. rec'd, 1,850,) 500; Watertown, Miss Mary Nettleton, by J. Hungerford, Ex'r, (prev. rec'd, 1,800,) 653,46; less disc. 1,68; West Hartford, Mrs. Eleanor Deming, by A. W. Butler, Tr. 175; 1,326 78

4,446 30

RHODE ISLAND.

Barrington, m. c. 4; la. asso. 26; A. B. 3; Bristol, Cath. cong. so. 98,25; la. miss. so. 44,16; m. c. 5,40; s. s. 9,19; 190 00

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 1st R. D. ch. 225 00
Brooklyn, North R. D. ch. m. c. and coll. 102 25
Chatham 4 Corners, Miss D. T. 5 00
Coxsackie, 2d R. D. ch. m. c. 38,70; a lady, 25; 63 70
Dutchkills, Youths' miss. so. 6 21
Guilford, R. D. ch. 26 00
Kinderhook, do. m. c. 22 42
Marbletown, R. D. ch. 5 00
Mt. Vernon, do. 12 42
Newton, do. m. c. 10 05
New York, R. D. ch. 21st st. s. s. 30 00
Poughkeepsie, 2d R. D. ch. 48 35
Rochester, R. D. ch. 6 17
Schenectady, 1st do. 131 74
South Brooklyn, Middle R. D. ch. 9 00

Upper Red Hook, W. R. M. 2 00

705 31
Ded. disc. 38—704 93

Geneva and vic. G. P. Mowry, Agent.
Coventryville, Cong. ch. 17 00
Elmira, Pres. ch. 35,90; m. c. 45,97; S. Benjamin, 50; G. E. C. 10; 141 87
Geneva, H. Dwight, 100; W. H. S. 2; fem. miss. so. wh. and prev. dona. cons. Mrs. RACHEL STANLEY an H. M. 67; A. B. H. 5; R. S. 5; 179 00
Newark Valley, Cong. ch. 43,44; s. s. miss. so. for sch. on Mount Lebanon, 20; 63 44
Norwich, J. Foot, 20; Mrs. J. S. 10; 30 00
Starkey, Mrs. H A. 9 00
Owego, Pres ch. 91,88; m. c. 33,58; A. H. C. 10; 135 46—575 77

1,280 70

Monroe co. and vic. E. Ely, Agent.
North Bergen, Prcs. ch. 10 00
Rochester, 1st do. 281 40—291 40

By William Alling.
Rochester, Washingtou st. ch. m. c. 41,66; s. s. for *George W. Parsons* and *Maria T. Hickok*, Ceylon, 40; O. H. 9; 90 66
Sweden, Youths' miss. so. 11 31—101 97

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. A. K. Wetmore, 150; Lucius Hopkins, 100; a friend, 50; S. B. Chittenden, 150; C. J. Stedman, for Assyrian m. 400;) 1,580 61

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, Pres. ch. Enos Wright, (of wh. to cons. Mrs. MARIA S. BECKWITH an H. M. 100;) 166 00

Syracuse and vic. E. H. Babcock, Agent.
Lysander, Pres. ch. 23 41
Syracuse, Park pres. ch. 70; juv. miss. so. 10; for H. M. Scudder, 10; for Constantinople, 10; 100 00—123 41

Washington co. Aux. So. A. Eldredge, Tr.
East Whitehall, R. A. 10 00
Salem, Mr. Laubert's cong. 47,34; m. c. 66,27; 113 61
Whitehall, m. c. to constitute Rev. LOUIS GANO an H. M. 104,79; indiv. 46,34; JAMES H. H. PARKER, which cons. him an H. M. 100; M. J. Myers, wh. and prev. dona. cons. FANNY S. MYERS an H. M. 50; 301 13—424 74

3,968 83

Bovina, Mrs. A. G D. 5; Canterbury, pres. ch. 27; Cohoes, 1st do. which cons. Rev. STEPHEN BUSH an H. M. 75; Corning, 1st prcs. ch. 50; Dusenbury, H. Dusenbury, 15; Essex, prcs. ch. m. c. 7; Flushing, 1st cong. ch. m. c. 31,14; Franklin, 1st cong. ch. 18,89; Haverstraw, 1st pres. ch. m. c. 2,46; s. s. 10; Hudson, 1st pres. ch. 85,85; Huron, ch. 18; Irvington, 2d pres. ch. (of wh. fr. John T. Terry, wh. cons. EDMUND TERRY of New York an H. M. 100,) 248,70; Jefferson, 1st pres. ch. 26,44; Leeds, J. N. G. 5; Malden, pres. ch. 83,37; Montgomery, do. 90; Naples, m. c. 1; New Lebanon, a friend, 1; New Hampton, pres. ch. 30,49; juv. con. 8,95; Orange, Rev. Dr. Fisher, 2; Seneca Falls, J. A. 2; Schaghticoke, pres. cong. 100; s. s. 10,50; Schuylerville, Rev. S. T. S. 50c.; Sidney Centre, 1st cong. ch. m. c. 7; Sodus, pres. ch. 12; Somers, pres. ch. 4,15; South Amenia, pres. ch. 72,50; Southold, a ch. mem. 2,50; Troy, 1st pres. ch. 50; Utica, Ger. Luth. s. s. 15; Walton, 1st cong. ch 20; 1,138 44

5,107 27

Legacies.—New Lebanon, Mrs. Celia Woodworth, by B. Peabody and S. Churchill, Ex'rs, (prev. rec'd, 134,06,) 800; Smithfield, Reuben Rich, by Federal Dana, 100; 900 00

6,007 27

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Paterson, R. D. ch. 50 00
Dover, Pres. church, 135; New Brunswick, J. D. 5; 140 00

190 00

PENNSYLVANIA.

Erie, Prcs. ch. 70; Germantown, Indep. ch. 50; Honesdale, 1st pres. church, 318,28; pres. s. s. 25; Philadelphia, James Smith, 300; John Gulliver, 100; 1st pres. ch. T. S. Kneedler, to cons. JULIA P. KNEEDLER an H. M. 100; W. Parvis, 25; Western pres. ch. Miss M. M. 10; Rev. D. Malin, 50; Clinton st. prcs. ch. M. W. Baldwin, 250; Pittsburgh, 3d pres. ch. R. Edwards, 50; G. Albree, 20; Pottsville, pres. ch. and s. s. 40; Reading, pres. ch. 137,75; s. s. 89,79; Sunville, pres. ch. 3; Warren, 1st pres. ch. 10,12; York, pres. ch. S. Small, 30; P. S. 10; Mrs. McD. 10; indiv. 24,50; m c. 42,20; 1,765 64

MARYLAND.

Board of Foreign Missions in German Ref. ch. Rev. Elias Heiner, Tr.
(Of wh. for Aintab m. 400; for church edifice at Aintab, 99,50;) 804 43
Elkton, Pres. ch. 12,53; Frederick, Mrs. M. L. Thomson, 15; 27 53

831 96

VIRGINIA.

Richmond and vic. S. M. Price, Agent.
Alexandria, 2d pres. ch. s. s. fem. class, 5 00
Lynchburgh, 1st pres. ch. 19 20
Prince Edward co. Appo. ch. 18 50
Richmond, T. B 10; S. M. P. 10; Douglas ch. 68; 3d pres. ch. m. c. 45,37; united pres. ch. s. s. a dec'd child, 3; H. M. B. 1; 137 37
Salem ch. 14 07

194 14
Ded. disc. 93—193 21

Alexandria, 2d pres. ch. 30; Wythe and Pulaski co. New River benev. and fem. tract so. 38; Mrs. E. C. for Palestine miss. 10; 78 00

271 21

NORTH CAROLINA.

Brick church, cong. 50; Davidson college, s. s. class for Armenian m. 75c.; 50 75

GEORGIA.

A friend, 30; Athens, L. Clark, 50; Savannah, five mem. of the ladies' Chinese so. for ed. 25; 105 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d prcs. ch. 328,36; m. c. 10,10; 3d do. (of wh. fr. G. L. Weed to cons. J. EVARTS WEED an H. M. 100;) 299,17; m. c. 23; s. s. wh. cons. HENRY VAN BERGEN an H. M. for Mr. Blodget, Shanghai, 50; for Mr. Farusworth, Armenian m. 50; 1st ortho. cong. so. 75,16; m. c. 9,73; 845 52
Newark, 2d pres. ch. m. c. 17 12
Portsmouth, 1st pres. ch. 214 70
Rockville, Sandy Spring pres. ch. 8 66—1,086 00

By T. P. Handy, Agent.
Chatham, Ch. 41 00

Dover, Cong. ch.	2 35	
Fremont, 1st pres. ch.	26 00	
Euclid, A friend,	2 00	
Richfield, H. Oviatt, dec'd, 36; M. H. 10; Cong. ch. 5,60;	51 60	
Toledo, Brick ch.	124 56	
	247 51	
Ded. disc.	2 00	—245 51
By Rev. S. G. Clark.		
Berlin,	11 78	
Bloom,	8 39	
Brecksville, 1; Rev. S. M. B. 5; s. s. for African youth, 1,80;	7 80	
Claridon,	8 00	
Elyria, 30,10; H. Ely, 10; C. A. Ely, 10; E. DeWitt, 10; H. Perry, 10;	70 10	
Farmington, 6,75; Rev. B. W. and fam. 10,25;	17 00	
Fremont,	29 56	
Greenfield,	13 25	
Hampden,	9 00	
Maumee,	3 12	
Monroeville,	11 25	
North Rochester,	11 00	
Olena,	6 50	
Plain,	9 25	
Plymouth,	36 71	
Portage, Salem ch.	7 00	
Ravenna, 41,18; s. s. 1,38;	42 56	
Republic,	5 11	
Ruggles, 3; N. C. 10;	13 00	
South Amherst, A. G.	3 00	
Vermillion,	9 92	
Waterville,	8 68	
West Mill Grove, wh. and prev. dona. cons. Rev. JOHN McCUTCHAN an H. M.	16 39	
York, N. B.	10 00	—368 37
		1,699 88
Kelloggsville, F. S. 1,75; Montgomery and Rochester, chs. 10; Willoughby, young la. miss. asso. of fem. sem. to cons. Miss ROXENA B. TENNEY an H. M. 100;		111 75
		1,811 63
Legacies.—College Hill, Rev. R. H. Bishop, D. D., by G. L. Weed, Tr.		55 00
		1,866 63

INDIANA.

By G. L. Weed, Tr.		
Bedford, 1st prcs. ch. 2,50; Mrs. F. D. B. 5; Mrs. L. B. 5;	12 50	
Crawfordsville, Wabash college, miss. asso.	16 65	
Columbus, Pres. ch.	22 75	
Greencastle, 1st do.	10 00	
Indianapolis, 2d do.	190 50	
La Fayette, Prcs. ch.	66 07	
New Albany, 2d do. 141,05; m. c. 97,15; s. s. 18,22;	256 42	
Terre Haute, Pres. ch.	44 63	—619 52

ILLINOIS.

By Rev. I. M. Weed.		
Jacksonville, 1st cong. ch.		80 98
Chatham, Pres. s. s. 2; Freeport, prcs. ch. 57,50; Jacksonville, 1st pres. ch. 300; s. s. 60; A. R. 10; Quincy, 1st cong. ch. m. c. 41; 1st pres. ch. 80; Rushville, Rev. A. P. B. 3,50; Sheffield, cong. ch. m. c. 5; South Orchard, a friend, 2; Waverly, cong. ch. m. c. 40; Wethersfield, A. Chapin, 20;		624 00
		704 98

MICHIGAN.

By Rev. O. P. Hoyt.		
Albion,	11 26	
Battle Creek,	58 08	
Homer,	21 54	
Marshall,	20 81	
Palmyra,	5 00	
Tecumseh,	35 00	
Union City,	7 34	—159 03
By J. S. Farrand, Agent.		
Lansing, Pres. ch.	24 00	
Livonia, Rev. Mr. A.	10 00	
Port Huron, Cong. ch.	15 00	
	49 00	
Ded. disc.	36	—48 64
		207 67
Adrian, 1st pres. ch. 90; Coldwater, do. 31; Grand Haven, 7; Grand Rapids, E. W. Winchester, 35; Marshall, coll. 77,47; Union City, Mary Clark, for ed. in Syria, 30;		270 47
		478 14
Legacies.—Monroe, Wm. A. Boyd, by Wm. H. Boyd, Ex'r, which cons. MARIBT B. WOODRUFF an H. M.		100 00
		578 14

WISCONSIN.

Fox Lake, m. c. 1,50; Green Bay, pres. ch. 25; Sheboygan, cong. ch. m. c. 6;	32 50

MISSOURI.

St. Louis, J. G.	4 00

KENTUCKY.

Bowling Green, Pres. church, 13,55; M. K. Jones, 25,79; M. L. & H. B. G. 1,80;	41 14

TENNESSEE.

By Rev. W. Mack.	
Murfreesboro', 25,20; disc. 25c.; Kingsport, J. L. 10;	34 95

LOUISIANA.

New Orleans, Prytania st. ch. for ed. hea. chil.	24 09

CALIFORNIA.

J. J.	75

MINESOTA TERRITORY.

Prescott, Cong. ch.	3 15

IN FOREIGN LANDS, &c.

Cherokee na. Fem. sem. m. c. 48,50; Dwight, m. c. 3,10;	51 60
Hamilton, C. W., N. D. Fisher, 25; W. P. McLeven, 12,50; J. Fisher, 12,50; to cons. Rev. ROBERT IRVINE an H. M.	50 00
Lower Cattaraugus, m. c.	7 54
Montreal, Can. Austin Adams, to cons. Mrs. MARTHA P. A. ADAMS an H. M. 100; Jacob DeWitt, which cons. CHARLES B. DEWITT an H. M. 100; prev. dona. from do. cons. FREDERICK A. CLARK an H. M. 100;	200 00
Panama, New Granada, Rev. J. Rowell, wh. cons. Mrs. HANNAH ROWELL an H. M.	100 00
Park Hill, Cher. na. m. c.	21 81
Sandwich Islands, Hawaiian miss. so. for the Micronesian miss.	3,441 88
Tuscarora, N. Y. 50c.; m. c. 4,35;	4 85
	3,877 68
Legacies.—Jaffna, Rev. G. H. Apthorp, (prev. rec'd, 4,051,)	21 00
	3,898 68
Donations received in July,	**30,127 49**
Legacies,	**3,070 15**
	$33,197 64
TOTAL from August 1st to July 31st,	**$301,338 17**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $570 78

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